

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Missionaries are revising classic Spanish Bible

By Erich Bridges

EL PASO, Texas (BP) — In a quiet room in West Texas, three men are making history.

Word by painstaking word, they are laboring to produce the first popular revision in a generation of the classic Reina-Valera Bible, the 400-year-old Spanish contemporary of the King James Version.

The men are Southern Baptist missionary Joe Poe; retired missionary Cecil McConnell; and Peruvian Bible scholar Moises Chavez. Their dream is a modern Spanish Bible, faithful to the Scriptures and the literary beauty of the Reina-Valera, but understandable and affordable to 250 million people of the Spanish-speaking world.

The complete New Testament began rolling off the presses in May. The full Bible probably will appear in 1988, almost a decade after the project began. The Baptist Spanish Publishing House in El Paso, an arm of the Southern Baptist Foreign Mission Board, is publishing the Reina-Valera Actualizada Version.

Poe directs the Bible Publications Department at the publishing house, which distributes Christian literature to more than 40 countries.

Nearly 750,000 New Testaments already have been sold, including a record-breaking order of 235,000 on a single day in August.

Mexican Baptists ordered 100,000 paperback New Testaments — with special covers reading "Mexico, Come Unto Me" above a national map and a soccer ball — for distribution in relation to the recent World Cup soccer competition.

Another 100,000 are going to El Salvador with a special cover. Other orders are coming in from throughout Latin America. The New Testament also will be available at Baptist Book Stores and other bookstores in the United States.

The first edition of the New Testament features 13 short Bible studies in the back. The lessons are "designed for people who know nothing about the Bible, have never studied the Bible, or perhaps don't even know how to find a chapter and a verse," says missionary Sam Shaw, promotion and distribution coordinator for the new Bible. Also included are four pages of Bible choruses. A cassette tape is being produced to provide musical accompaniment.

Publishing house staffers envision training Baptists to use the New Testaments to start as many as 20,000 evangelistic Bible studies. Casiodoro de Reina and Cipriano de Valera would approve. Unlike the state church-sponsored scholars who produced the King James Version, the two 16th century Spanish monks risked their lives to begin translating the Bible into the language of the common people. That was a dangerous heresy during the Spanish Inquisition, which banned translation of the Latin Bible into "vulgar tongues."

The pair eventually escaped into Protestant Europe, but a number of their sympathetic brethren at the Monastery of Saint Jerome in Seville, were burned at the stake. In 1569 de Reina published the first complete Bible in Spanish, 42 years before the King James Version appeared. His younger companion produced the first revision in 1602. The powerful Roman Catholic Church never sanctioned it and even Catholic versions remained virtually prohibited books until recent years, explains reviser Chavez.

But like the King James, the Reina-Valera has never been surpassed in beauty and power. "Because it was produced in the golden age of Spanish literature, it has a place no other edition, ancient or modern, of the Spanish Bible would have," Chavez says. Do the current revisers feel a spiritual kinship to their courageous predecessors? "Very definitely," replies McConnell, a veteran of more than 40 years of missions in Latin America, who contributed to the 1960 Reina-Valera revision. "Of course, we're not facing the hardships they had to face, the dangers to their lives and lack of support. We also have a wealth of material they just didn't have."

Aided by some 200 consulting Bible scholars from throughout Latin America and Spain, the trio aims for the most accurate revision yet made. Clarity is the key.

The three colleagues hope to produce a Bible for general use by church members, preachers, seminary students and professors — and the Spanish-speaking masses searching for the Word of God. Judging from soaring sales of the New Testament, they may succeed.

Erich Bridges writes for the Foreign Mission Board.



Sue Brown, director of Louisville's Infant Resource Project, loves babies and their teenage mothers. A single parent with two teenagers, she understands what raising children alone can involve . . . depression, loneliness, hopelessness. Brown's ministry offers friendship and hope. (HMB photo by Richard Shock.)

Infant resource project helps teen-age mothers

By Gretchen Vetter

LOUISVILLE, Ky. (BP) — Shripping shattered the midnight silence. A worried voice on the telephone brought Sue Brown to full attention: A teen-age mother needed help.

Brown spent the rest of the night in the hospital emergency room with the three-month-old child and his mother, Judy. "I had no one to call. He needed a doctor and I couldn't get him there," Judy explained later. Brown is director of Infant Resource Project, a ministry to low-income mothers in Louisville, Ky.

The Infant Resource Project "was created in response to the alarming fact that it is common for many low-income mothers to leave the hospital and not have anything to wrap the baby in," explains Jim Holladay, a home missionary and local pastor.

The purpose of the project is to provide the essentials for infants, as well as guidance and support for the young mothers. Project workers also assist in housing and transportation.

The program has eight volunteers who regularly visit girls in their

homes. Other volunteers help during the summers.

In addition to donations of clothing, medicine and other items, the project operates on a \$600 annual budget. The money buys infant formula, diapers, cribs and maternity clothes.

Somehow the project squeezes by. "One day we had a request for five cribs and two strollers. We had none," Holladay remembers. "The next morning when I arrived at the office, four cribs, two car seats, a stroller, and a bunch of clothes and toys were in the hallway. And we hadn't put in a call to anybody."

Brown recognizes teen mothers love their babies. "For the first time in their lives, somebody belongs to them," she says. "The sad part is that it's a mother-centered relationship. Babies are not born to fulfill mothers' needs: Mothers must fulfill babies' needs."

Brown wants to help these mothers help themselves — and their babies.

Adapted from the September-October 1986 issue of MissionsUSA. Vetter is a freelance writer in Louisville, Ky.

BTN to show unscrambled mission videos

RICHMOND, Va. (BP) — Two video programs related to this year's Southern Baptist Foreign Mission Study will be shown unscrambled on Baptist Telecommunications Network in October.

"The Missionary Overseas," the video resource for the adult Foreign Mission Study, and "Tools Missionaries Use," the video for the children's study, will be shown Oct. 28 at 3:30 p.m. Central Standard Time on Spacenet 1, channel 21. The signal will be unscrambled, and viewers may tape the programs for later use.

Study finds fast-growing churches

LYNCHBURG, Va. (EP) — Indiana has the largest, and Arizona the fastest-growing church in the United States, according to a recent study by Elmer Towns, dean of Liberty Baptist Seminary in Lynchburg, Virginia.

First Baptist Church in Hammond, Indiana, is the largest church in the U.S., with 19,320 worshipers in 1985, a gain of 620 over the previous year. The church's bus ministry brings about 8,000 people to the church each week.

First Assembly of God in Phoenix is the fastest-growing church in the U.S. It gained 2,307 new worshipers in 1985, bringing its total to 7,688. Pastor Tommy Barnett cites a bus ministry and newly-completed 7,000-seat sanctuary as factors in his church's rapid growth.

The study found that in a list of the fastest-growing churches in each of the 50 states, 32 were Assemblies of God congregations. Last year marks the first time Assemblies of God churches have outstripped Baptist congregations in growth, said Towns.

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC

Editorials . . . by Don McGregor

One heart . . . new spirit

"One Heart and a New Spirit" will be the search by Mississippi Baptists as they gather for their annual convention Nov. 10 to 12 in Jackson.

The convention will be held at First Church, Jackson. It will be the 151st annual meeting.

Two Mississippians will head a fine corps of speakers. They are Odean Puckett, pastor of First Church, Natchez, who will preach the convention sermon, and Frank Gunn, convention president and pastor of First Church, Biloxi, who will present the president's address.

Charles Carter, pastor of Shades Mountain Church, Birmingham, will deliver the Bible Treasure messages. He is highly regarded across the nation for his pulpit ability. The youthful, exuberant Daniel Vestal, pastor of First Church, Midland, will deliver the closing address on Wednesday morning. Midland's First Church year after year is one of the leading churches in the Southern Baptist Convention as well as being a leader among the 4,000 churches of Texas. Vestal looks youthful; and according to the perspective of some of us, he is. I was in college with his father, so that makes him youthful.

Vestal, during the past year, was chairman of the SBC committee on denominational papers and presented a ringing statement in support of the state papers at the convention in Atlanta.

Another Baptist luminary is Lloyd Elder, president of the Sunday School Board, who will speak on Tuesday evening. The Tuesday evening session

will be closed by a Mississippian, Lewis Myers of the Foreign Mission Board. Myers, from Boyle, is in charge of the Foreign Mission Board's work that aids in placing Baptists with professional abilities in key spots around the world. This program is being used particularly in China.

The first message of the convention will be on Convention Board night and will be delivered by Earl Kelly, executive secretary-treasurer of the Convention Board. On that night there will be special recognition for the three college presidents: Harold Fisher of Blue Mountain, Ralph Noonkester of William Carey, and Lewis Nobles of Mississippi College; for Paul Nunnery, executive director of the Mississippi Baptist Children's Village; and for Paul Pryor, administrator of the Mississippi Baptist Medical Center.

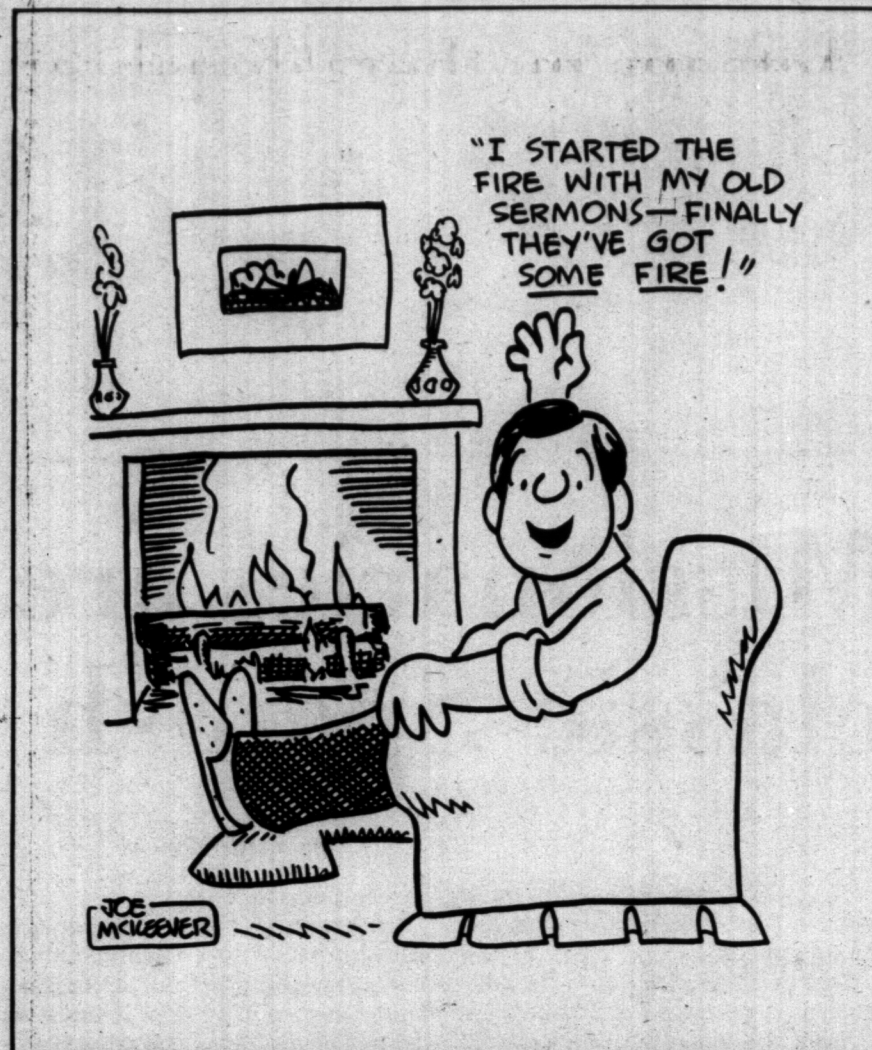
Music, as always, will be a major facet of the convention. The perennial favorites, the Mississippi Singing Churchmen, will be the featured choir on opening night. Hamp Valentine, minister of music at Forest Church, Forest, will be the director. On Tuesday morning the choir of First Church, Biloxi, will sing. The director is Leon Bedsole. The Tuesday afternoon choir will be that of First Church, Natchez, directed by Ken Miller. On Tuesday evening the choir of Parkway Church, Jackson, will sing. The director is Lew King. Then on Wednesday morning the choir will be the Leake County Associational Youth Choir. The director is Hugh Plunkett of Trinity Church, Carthage.

The scripture from which the theme comes is Ezekiel 11:19 and 20 — "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."

One heart and a new spirit is a worthy hope. Let us pray that it will be so.

This convention presents itself as having the possibility of a good, solid session. Mississippi Baptists have the ability of working through knotty problems. A case in point is the birth of a pastor's conference this year, which was in response to what seemed to be grass-roots demand but which also took away one session of the convention.

Appreciation must be expressed to the laymen of Mississippi who, through the Brotherhood Department, gave up their pre-convention meeting so that the convention could start on Monday afternoon and have six sessions with the closing one on Wednesday morning. Historically, the convention had been sparsely attended in its final session when it tried to close on Wednesday afternoon. In order to get in the six sessions and close on at noon Wednesday, the Brotherhood Department moved its laymen's meeting to another time in the year. The new pastor's conference, however, is moving into the Monday afternoon spot for its closing session. Rather than stay through Wednesday afternoon, the convention will continue to close at



noon on Wednesday and have only five sessions.

Perhaps five is as many sessions as are needed. Though a convention committee two years ago recommended that there not be a pastor's conference, the demand was so great that the convention voted last year to have a committee appointed to come up with a slate of officers and speakers for this year and get the conference under way. Then the pastor's conference will be on its own in electing officers and selecting speakers.

Let's look for a new heart and a new spirit when we meet next month in Jackson. Very few Mississippi Bap-

tists ever get to attend a convention. While they are just as much a part of the convention's work as are those who do attend, the decisions are all made by someone else. The decisions for many are made by a very few. There is no way to change that. Therefore let us do well what we do so that the interests of the many will be well taken care of.

It is time to elect messengers. Each church should try to have its full quota present at the convention. The formula is found in the convention constitution, which is to be found in the convention annual of last year.

Let's have a good convention.

Guest opinion . . .

Religion and public school textbooks

By Vic Case

The relationship between religion and public school education is the subject of much discussion; litigation; and, above all, confusion. What is lawfully permissible to do in the intersection of these two public areas often has been buried beneath the sediment of debate over state-sponsored prayer, tuition tax credits, and values education. While these latter issues can be sources for endless argument, the permissibility of including religion in education is undisputed. Unfortunately, religion in education is what is lacking.

The problem is not the absence of doctrinal instruction — such education has no place in public schools. Rather, information about religion is lacking, namely in textbooks. This fact is the basis for the resolution adopted unanimously by the Baptist Joint Committee on Public Affairs at its Oct. 6 meeting. Passage of the statement comes at a time when the

Southern Baptist Convention Executive Committee is examining the desirability of withdrawing SBC funding from the nine-member agency.

Why is the Baptist Joint Committee involving itself in the issue of teaching about religion in public schools? If state-sponsored prayer in public schools is constitutionally unlawful, how can religion in the classroom be legal? The answer is that education about religion is lawfully permissible and has a legitimate place in public school education. As the BJCPA resolution points out, "the courts have consistently determined that teaching about religion does not violate the constitutional principle of church-state separation cherished by Baptists."

Why the interest now in this topic? Studies made in the last two years by various groups provide "substantial evidence," in the words of the resolution, "that many textbooks used in the nation's schools virtually ignore

religion, thereby distorting the historical record, denigrating religion, and depriving students of knowledge of America's religious heritage." This religious heritage can be described using the words of the statement, which declares "organized churches, religious movements, and individuals acting on religious beliefs have powerfully influenced the history, government, and culture of the United States."

As an additional impetus to its passage, the resolution notes the SBC, one of the BJCPA member bodies, "has recognized this deficient treatment (in textbooks) in a 1986 convention resolution." The issue was initially brought to the attention of the BJCPA by committee member Albert Lee Smith Jr. of Birmingham.

What could have caused such distortions in the historical and civic record presented to the nation's pupils? While one study accuses text-

book authors of repression and denial of religion, the more plausible answer involves money. Textbook publishers want to sell as many textbooks as they can; and, in order to do so, they omit controversial material which could jeopardize sales. The result is study of American history which neglects religion and study of American government that neglects religious liberty.

Some could use this deplorable situation as one more club with which to bludgeon the beleaguered public schools and promote either government sponsorship of Christian parochial education through vouchers and tuition tax credits or the dangerous and unlawful injection of state-sponsored religious indoctrination or practice into the public schools.

But the more direct solution is to change the textbooks. It is that

response that the BJCPA recommends in its resolution. It "calls upon textbook authors and publishers to stop rewriting history and to correct this indefensible distortion of the role of religion in American life, urges textbook selection committees and school boards to approve only textbooks that honestly and accurately deal with religion's role in our society, and encourages all Baptists to work conscientiously with public school officials to ensure that education about religion is included in appropriate curricular areas in a manner which both conforms to the constitutional principle prohibiting government promotion of religion and provides the treatment that religion deserves."

A solution in the interim is using supplementary classroom materials, an approach encouraged by

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Acteens mothers/daughters to convene at Garaywa



Watson

Peacock

Smith

Nichols

Acteens and their mothers are invited to Acteens Mother/Daughter weekend at Camp Garaywa. The big weekend is Nov. 14-15.

Beginning with supper at 6 p.m. on Friday evening and concluding with lunch on Saturday, the weekend will be filled with missions information, Bible study, information on using spiritual gifts, fun, and fellowship.

Sharing missions experiences will be Todd Watson and Vernon Peacock. Both served as student summer missionaries, with Todd serving in Taiwan and Vernon in the Philippines.

Special interest conferences will be

led by Mrs. James Richardson, homemaker/wife/mother; Mrs. Ray Massey, school teacher; Deborah Nichols, coach; and Betty Smith, secretary. Bible study will be conducted by James Richardson, pastor of First Church, Madison. Bill Flanagan, student at University of Southern Mississippi, will lead the music and fellowship time.

Cost for this weekend will be \$17. Pre-registration is handled through the state WMU office. For information concerning Acteens Mother/Daughter weekend, contact Jan Cossitt at Box 530, Jackson, Miss. 39205.

Pastors' Conference has something for everybody

By Tim Nicholas

The Mississippi Baptist Pastors' Conference will feature preachers from "every segment" of pastoral life, according to organizers of the first annual meeting to take place Nov. 10, at First Church, Jackson.

Time for the meeting will be 10 a.m.-11:40 a.m., a break for lunch, then continuing from 1:15 p.m.-4:45 p.m. The convention begins that evening. Erroneous times were given in a mailout to pastors recently.

The meeting will be just before the annual meeting of the Mississippi Baptist Convention at the same location and will feature a bivocational pastor, the pastor of a county seat church, the pastor of a larger metropolitan church, one in an open country situation, and a suburban pastor.

Those, according to Gene Henderson, chairman of the Pastors' Conference committee which planned the meeting, should offer "something for everybody."

The bivocational pastor is Bill

Henderson, pastor of New Bethel Church, Carroll County and an insurance salesman. The county seat pastor is Jon Doler, pastor of First Church, Raleigh. The metropolitan pastor is Bill Causey, pastor of Parkway Church, Jackson. The open country church pastor is Victor Bonner, pastor of New Hope Church, Lowndes County. And the suburban pastor is Tommy Vinson, pastor of Colonial Hills Church, Southaven.

In addition, Darrell Robinson, pastor of Dauphin Way Church, Mobile, and Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, will be on program.

"For this first session we wanted to feel everybody was included and not be a selection of exclusive-type people not representative of everybody," said Gerald Harris, member of the conference committee and pastor of Colonial Heights Church, Jackson.

Gordon S. Sansing of Meridian will convene the meeting.

The Second Front Page

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107 + 1 =

Board OKs church growth center for Europe, adds 108th field

By Bob Stanley

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board voted Oct. 15 to join European Baptists in establishing a new Institute of World Missions, Evangelism, and Church Growth in Ruschlikon, Switzerland. The institute, already approved by the European Baptist Federation Council and the International Baptist Seminary in Ruschlikon, will adjoin the seminary structures on the campus near Zurich.

Approval of the Ruschlikon project came during the October board meeting in which trustees also approved a \$165.2 million budget for 1987, appointed 37 new missionaries and reappointed one former missionary couple. In a special service the board honored 67 missionaries retiring with a combined service of 1,962 years. Through October the board has added 363 to its missionary force, which now stands at 3,740.

Madagascar became Southern Baptists' 108th mission field with the assignment of Fred and Sami Sorrells, formerly of Burundi, to this island off the east coast of Africa. The board also authorized opening work in Lesotho, in southern Africa, but won't officially add it to its list of fields until the transfer of Randy and Nancy Sprinkle from Botswana takes effect Jan. 1. Southern Baptist Convention President Adrian Rogers, along with his wife, Joyce, and their son, David, attended the full meeting of the board, of which he is an ex-officio member. In the concluding address of the meeting, Rogers affirmed his commitment to foreign missions as the "bottom line" of everything Southern Baptists do.

Thirty board trustees and a number of their spouses came a day early for a prayer retreat at the Cauthen Mis-

sionary Learning Center outside Richmond.

In other actions the board authorized sale of the Baptist Hospital in Ajloun, Jordan, which has experienced a declining patient load as government hospitals have increased in that country, and gave final approval to a bylaw change which eliminates annual election of the board's president, treasurer, and assistant recording secretary since this is no longer required by Virginia corporate law.

It also approved the \$2,295,000 purchase of a nearby office building containing 26,250 square feet of space, as an investment and to provide room for future staff needs. The three-story brick building, which adjoins one of the board's home office parking areas, is fully leased but eventually will provide offices equivalent to about one-fourth the board's present space.

Guidelines for development of the new European church growth institute in Switzerland will be developed by representatives of the Ruschlikon seminary, the European Baptist Federation and the Foreign Mission Board early in 1987, according to Isam Ballenger, director of work in Europe and the Middle East.

Seminary President J. Altus Newell said in a telephone interview the institute will undergird a movement among European Baptists toward more effective missions planning. French Baptists, for example, intend to plant a church in every French city with a population of 200,000 or more by the year 2000. They will need at least 30 new pastors to complete the task. "There is such a mission need in Europe," Newell said, noting there are as many non-Christians in Europe, percentage-wise, as on any other con-

tinental. And an influx of Muslims is "the most significant religious phenomenon in Europe today."

European Baptists have been assured it will be funded separately from the seminary, which faces an end-of-year deficit because of the recent serious decline in the value of the U.S. dollar against European currencies.

As part of a support agreement worked out some years ago with European Baptists, the board this year is providing \$335,000 toward the seminary's budget, in addition to missionaries assigned there.

Bob Stanley writes for the Foreign Mission Board.

David Fennell diagnosed as having MS

David Fennell, missionary to Singapore, is in Jackson after being diagnosed as having multiple sclerosis. Fennell's wife Linda and their two children, Shane, 9, and Nathan, 4, returned to the states this past weekend.

Fennell said the disease is "very unpredictable" but he feels at this point there is a good chance he can return to the field. Whether the family can return to Singapore depends on how he reacts to the heat in that area which is near the equator.

While on medical leave the family will be staying at the Woodland Hills Baptist Church missionary home at 3331 Old Canton Rd., Jackson, Miss. 39216.

\$124.5 million given through Program Cooperative

By Marv Knox

NASHVILLE, Tenn. (BP) — Southern Baptists contributed a record \$124,232,370.54 to their convention's Cooperative Program during the 1985-86 fiscal year, which ended Sept. 30.

Receipts reflect an increase of more than \$6.7 million — 5.71 percent — over the \$117.5 million total for 1984-85, said Harold C. Bennett, president and treasurer of the Southern Baptist Convention Executive Committee, who announced the results.

The Cooperative Program is

Southern Baptists' conventionwide budget, which finances mission, evangelistic, and educational endeavors around the world. Funds are given by individuals to their churches, and about nine percent of those receipts are forwarded by churches to state conventions. State organizations typically retain between two-thirds to one-half of the money they receive for in-state ministry, and the rest is disbursed among 19 SBC entities. Mississippi Baptists give 36 percent to the SBC.

The Cooperative Program is divided into three sections: a first-phase basic operating budget, a capital needs budget, and a second-phase basic operating budget.

The 1985-86 Cooperative Program goal was \$130 million. The \$124.2 million that was received covered the \$120.6 million budget for phase one operating expenses, paid \$3.34 million for capital needs rolled over from the 1984-85 budget, and \$167,632 of \$4.5 million targeted for the 1985-86 capital needs budget.

One factor that kept the Cooperative Program below budget this year was a two-pronged problem spurred by crises in the petroleum and farming industries, said Tim A. Hedquist, vice president for business and finance.

"We anticipated a slowing of the Cooperative Program's percentage increase because of the problems some state conventions have been having, due to economic conditions," Hedquist said. He noted, however, the 1985-86 increase of 5.71 percent compares favorably to an inflation rate of about

1.4 percent.

The 1986-87 Cooperative Program has a \$136 million overall goal. That includes \$126.63 million for the first phase of the operating budget, \$5.87 million for capital needs, and \$3.5 million for the second phase of the basic operating budget. In addition, the \$4.3 million not reached in the 1985-86 capital needs budget will be given priority over the \$5.87 million earmarked for capital needs in 1986-87.

Marv Knox is BP feature editor.

Says Vietnamese pastor:

"The Apostle Paul didn't care about state lines"

By Anne W. McWilliams

"The Apostle Paul didn't care about state line." So says Tho Ngoc Dang, pastor of the Vietnamese-language church which meets at First Church, Moss Point. Dang goes regularly from Jackson Association over to the Mobile area to witness and to minister to Vietnamese families. He says there are as many as 200 families. (Alabama Baptists do not have a language work with the Vietnamese, at least not around Mobile.)

Dang moved to the Mississippi coast the first of this year from Omaha, Nebraska. His name had been suggested to the Jackson County Association by James Kellum, Mississippian who is former missionary to Vietnam. His salary is paid jointly by the Home Mission Board, SBC; the Mississippi Baptist Convention Board; Jackson Association; and First Church, Moss Point.

A few years ago the Home Mission Board did a laser study on the Mississippi coast, and discovered around 450 Vietnamese, though some of them have since moved to other states. An English conversation class was started at First, Moss Point, and then a Sunday School for Vietnamese children. Now, with Dang as pastor, the group has grown into a Vietnamese-language church that meets in the education building of First, Moss Point.

Tho Ngoc Dang grew up in a Christian home in Vietnam. After he studied at the Christian Missionary Alliance Seminary (there were no Southern Baptist missionaries in Vietnam in those days), he was a pastor



Pastor Tho Ngoc Dang, pastor, preaches for the Vietnamese-language church at First, Moss Point.

in his country from 1956 until 1975. After the fall of Vietnam, he and his wife and six children came to the United States. Among his four sons are an electrical engineer, a business administrator, an architect, and a college student. One of his daughters lives in California and the other in Omaha. There are four grandchildren.

For ten years, Dang worked for Inter-North Oil at Omaha. During that time he was also a pastor of a group of Vietnamese in that city.

Bob Storie, director of ministries for Jackson County Association, said of Pastor Dang, "The whole association believes God sent him there. He is a tireless worker."

Dang's office is in the Indian Church building in Pascagoula on Ingalls Avenue. There he teaches a Friday night Bible study. Sunday mornings he is at the Moss Point church. Saturday afternoons he goes to Mobile — and the Mobile people say to him, "Please come twice a week."

Every night from 6 to 10, if a ship is in port, he goes to the Seamen's Center to witness to sailors. If no ship is there, he visits Vietnamese families to tell them about Jesus.

In September, he said that he might start a Bible study at Immanuel Church, Ocean Springs. He continually seeks out Vietnamese people all along the Gulf Coast, to see how he might meet their spiritual needs. Since he speaks both English and Vietnamese, he works as interpreter with police, schools, and hospitals when problems arise concerning Vietnamese who do not speak English, or do not speak it well.

Once when a gang was arrested, some of them Vietnamese, and some carrying sub-machine guns, Dang called Bob Storie. The two went to jail to see them. Dang witnessed, and five of them made professions of faith.

Since he came to Mississippi last January, he said, at least 300 to whom he has told the story of Jesus have made professions of faith. On Thursday, Sept. 18, he was sitting in his office and a man just walked in and said, "I want to ask a question. How

can I be born again?" Dang told him, and the man believed.

Two weeks before that, a young woman called him. She was a beautiful Vietnamese, married to an American. Her husband had left her, and she had nowhere to go. After Dang counseled with her and she accepted Christ, she told the pastor,

Pastor Dang really needs help in his work. He needs a full-time social worker and a secretary. He needs someone who speaks Vietnamese who could type a copy of the book which he distributes to Buddhists, and thus enable him to have more copies printed.

"Before you came, I was ready to kill myself."

"In Vietnam there are 60,000,000 people," he said, "with 1,000,000 Catholics and 100,000 evangelicals. The rest are mostly Buddhists." On the Mississippi Coast, some Vietnamese are Catholics (some of them go to the Catholic church in Biloxi). Some are Buddhists.

For witnessing to Buddhists, Dang said that he often uses a book that he had in Vietnam. It is the testimony of Nguyen Thai Bao, a Christian who is a former Buddhist. He has given away most of his 500 copies and needs more.

Pastor Dang really needs help in his work. He needs a full-time social worker and a secretary. He needs so-

meone who speaks Vietnamese who could type a copy of the book which he distributes to Buddhists, and thus enables him to have more printed. He said that his daughter may be able to help him with the book when she comes here from California.

Holidays present a good time to get the people of the Vietnamese community together for celebration. Then he tells them of Jesus. At Tet, the Vietnam New Year's, he expects to be saying, "Come and celebrate." April 30, the date of the fall of Vietnam, is another holiday.

Pastor Tho Dang really cares about his people. And they care about him. They respect him, because of his age. They don't mind calling him in the middle of the night, because he is an older man they feel they can look up to and trust. (He is the uncle of the pastor of the Vietnamese congregation at First Church, Pensacola, Fla.)

For the future, Mobile is Dang's dream. Some talks have taken place between some Alabama and Mississippi Baptists about working together there. Rumors say that a Buddhist temple is to be built there. "Last Saturday near Mobile, a woman, a Buddhist, accepted Jesus when I talked with her. The week before that, another woman accepted Jesus. Ten came from Mobile last week to visit our church at Moss Point."

Tho Ngoc Dang makes his every second count for Christ. Of him, Bob Storie says, "We love him as a friend in Christ. God sent him here."

Next week: More about the Vietnamese church at First, Moss Point.

Committee avoids instructing nominators

By Dan Martin

NASHVILLE, Tenn. (BP) — The Executive Committee of the Southern Baptist Convention has voted to recommend a revision of the convention bylaw concerning nomination of trustees to the national agencies, but declined to recommend other changes which would have instructed the committee to seek information on the potential candidates' stance on biblical inerrancy.

During its September meeting, the Executive Committee took four actions on the Committee on Boards, Commissions, and Standing Committees. All of the recommendations must be reported to messengers at the annual meeting, and revisions must be adopted during the 1987 SBC.

The first action was a recommendation to change the name of the Committee on Boards to the Nominating Committee.

The second was to pass a revision of Bylaws 16, which regulates the work of the 54-member body which nominates persons to serve on the boards of trust of the 20 national agencies of the SBC, including the six seminaries. The revision does not change the way in which the committee functions, but primarily deals with the name change, which more ac-

curately reflects the purpose of the committee.

In the third action, the committee declined to act on a recommendation regarding the position on the matter of inerrancy of the Scripture on all persons being nominated to serve on the various boards and committees of the Convention.

In its plenary session, the Executive Committee voted only to "suggest to the committee that it has the privilege to request any information it desires."

John Sullivan of Shreveport, La., chairman of the bylaws workgroup, who presented the recommendation, said the workgroup decided it did not want to be involved in instructing the nominating committee about how to go about its work of selecting persons to be nominated as trustees of the various entities.

Although some observers saw the action as giving the green light to the nominating committee to question potential trustees about their stance on biblical inerrancy, others, including Sullivan, saw the action as merely declining to put the Executive Committee in the position of "telling the Committee on Boards what it should ask."

The fourth action concerning the

Committee on Boards was a refusal to add a second meeting for the group, as had been requested by the 1985-86 committee, which was chaired by Lee Roberts, a Marietta, Ga., businessman. The Executive Committee, instead, suggested that "because of the cost of the request for an additional meeting" the committee be requested "to extend its one meeting, if necessary, instead of having a second meeting."

Material provided to the Executive Committee indicated the one meeting of the 1985-86 Committee on Boards cost the convention \$28,781.31. The 1984-85 committee meeting totaled \$26,305.07.

The Executive Committee also referred to a special study committee on messenger participation a motion which would have required that messengers to the annual meeting be at least 13 years of age.

Initially, the recommendation had been that the Executive Committee decline to recommend changing the Constitution. Sullivan said the bylaws workgroup felt the question of the age of messengers "is a local church matter."

Ed Drake, an attorney from Dallas, said he believes other provisions for

messenger qualifications already are set forth in the Constitution and moved that the Executive Committee "recommend that messengers be 16 years of age, not 13."

During the discussion, Sullivan said the bylaws workgroup and convention arrangements and administration subcommittee were uncomfortable with the change "feeling this is strictly a matter for the local church to decide." He added that if the Convention begins to set the requirements "then it could decide half the messengers should be male and half female, or that half have to be clergy and half laypersons. To me, it is strictly a matter of polity."

Robert Goode of Greensboro, N.C., told the group: "I feel uncomfortable with anyone telling the local church what to do."

The matter finally was referred to a special study committee by a large majority.

The committee also declined to recommend several changes in the constitution which would have limited the powers and rights of the SBC president. All of the suggested changes are included in motions presented at the 1985 annual meeting of the SBC, and were referred to the

Executive Committee for study.

The first would have prohibited a previous president from being elected to the post in subsequent years. The second would have specified that no one could be an officer of the convention whose church does not give at least 10 percent of its total offerings as undesignated offerings to the Cooperative Program.

Still another would have required persons to submit potential nominations at least 30 days in advance of the

(Continued on page 8)

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Follows Pollard

Crews named to head Golden Gate Seminary

MILL VALLEY, Calif. (BP)—William O. Crews, a veteran California pastor and member of the Southern Baptist Convention's Peace Committee, was elected president of Golden Gate Baptist Theological Seminary here during the regular meeting of the seminary's board of trustees Oct. 13.

Crews, 50, pastor of the 2,300-member Magnolia Avenue Baptist Church in Riverside, Calif., was elected 24-5 after being unanimously recommended by the eight-member search committee. He will move to the Mill Valley campus in late November and assume the presidency Dec. 1.

He succeeds Frank Pollard, who was president of the seminary for three years before resigning in March 1986, to return to the pastorate at First Baptist Church of Jackson, Miss.

O.Q. Quick, a businessman from Baton Rouge, La., chairman of the search committee, told trustees three other candidates had been interviewed but when they did not work out, the committee turned to Crews, who had been chairman of the search committee and a trustee.

Crews "immediately resigned" from the search committee after he became a potential candidate, Quick said. The committee interviewed Crews in Dallas Sept. 25, and unanimously recommended his election as president of the SBC's westernmost seminary.

During the trustee meeting, Crews was questioned for about an hour and a half before trustees, by secret ballot in an executive session, elected him to be president.

"Strong vote"

Crews, who said he believes the 24-5 vote was a "strong vote, particularly given the dynamics of the convention at this time," was asked by Baptist Press if it appeared the five members who voted not to elect him had done so because of the theological/political controversy in the Southern Baptist Convention.

"Because the ballot was secret, it is difficult to determine whether the voting was along political lines or not," he said. "But judging from the questions asked me during the interview period, I would guess they were."

"Some apparently perceive my theological position is more to the right than I would be willing to be placed."

Later, he told trustees, faculty and staff: "Obviously, my theology is very conservative, but I have been and continue to remain unaligned with any political group in the convention. And that is where I believe both the seminary and I should be."

Crews said that since he has been both president and chairman of the executive committee in both the California and Northwest conventions, he "has some credentials an outsider would not have. I intend to use those credentials to bridge the gap between the seminary and the churches and to dream some new dreams for Golden Gate Seminary."

Crews, a native of Houston, has a bachelor of arts degree from Hardin-Simmons University in Abilene, Texas, and a master of divinity degree from Southwestern in Fort Worth.

He was pastor in Texas for 14 years, and in the Northwest Baptist Convention 10 years. Crews also was director of communications and editor of the Northwest Baptist Witness in 1977-78, prior to becoming pastor of the California congregation. He also has been president and chairman of the executive boards of both conventions.

He also was a member of the SBC Foreign Mission Board 1973-78 and was on the SBC Tellers Committee in 1976, the Credentials Committee in 1984, and the Committee on Committees in 1972, 1975, 1977 and 1979.

In 1985, Crews was elected to the 22-member SBC Peace Committee, which was charged with determining the causes of the controversy in the SBC and making recommendations on ways the controversy can be solved.

Crews also was chairman of a four-member subcommittee which visited Southern and New Orleans seminaries to discuss concerns with administrators.

Crews told Baptist Press he has discussed his place on the Peace Committee with Chairman Charles Fuller. "He advised me that I should resign and I plan to do so Dec. 1, when I become president of Golden Gate Seminary."

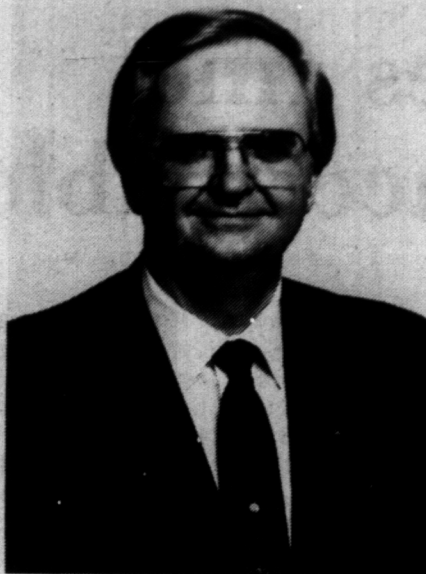
"I hate to step down now," Crews said. "We have been working for 18 months and are now toward the end of our work. I step down with great reluctance, but I understand the necessity of doing so."

Fuller indicated that Crews would not be replaced on the committee.

Crews is married to the former Jo Ann Cunningham. They have two children, Ronald, who lives in Portland, Ore., and Rhonda Patterson, a student in Simi Valley, Calif.

Golden Gate Seminary is one of six seminaries owned and operated by the Southern Baptist Convention. The 148-acre campus is located on Strawberry Point, about eight miles north of San Francisco's Golden Gate Bridge. In addition to the main campus the seminary operates off-campus centers in Garden Grove, Calif., and Portland, Ore., plus centers for ethnic ministers preparation throughout the world. Current fall enrollment is approximately 852.

Members of the presidential search committee recommending Crews to the trustees included Quick; Barbara Floyd, interior designer from Dallas; Thad Hawkins, architectural engineer and member of Colonial Heights Church, Jackson, Miss.; Gerald Davidson, pastor from Arnold, Mo.; Jim Rives, church administrator from Van Nuys, Calif.; Cecil Pearson, executive director emeritus of the California Baptist Foundation from Fresno; Gordan Fercho, vice president of California State University in Chico; and Randy Strassburg, tax consultant from Wichita, Kan.



William O. Crews

Word founder leaves office

WACO, Tex. (EP) — Jarrell McCracken, the entrepreneur whose record "The Game of Life" launched Word Records in 1951, has resigned from the company he founded.

McCracken was replaced by Gary Ingersoll, who previously served as president of the American Broadcasting Company's (ABC) agricultural publishing division, and president of an ABC-owned publishing firm in suburban Chicago.

Word Inc. was purchased in 1974 by ABC, raising questions about the ability of a company to maintain Christian distinctives under secular control. McCracken has commented favorably on ABC's handling of Word, Inc., but last year ABC was purchased by Capital Cities Communications, Inc., which McCracken said "created a definite unknown and a change in atmosphere." He has hinted that the sale of ABC was a major factor in his decision to resign.

ABC Publishing President Robert Burton has claimed personal responsibility for decisions that may have led to McCracken's resignation. Burton has said that while Word's mission and philosophy will remain the same, he is anxious to make it "a more profitable contributor to the ABC publishing family."

If you pick up a starving dog and make him prosperous, he will not bite you. This is the principal difference between a dog and a man. — Mark Twain

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Odessa church meets outside

ODESSA, U.S.S.R. (EP) — A church building in Odessa, Ukraine, was sealed by authorities, then demolished, according to Georgi Vins of the International Representation for the Council of Evangelical Baptist Churches of the Soviet Union, Inc.

Photo-documents have been received from the congregation of the Baptist church in Odessa showing various attacks against them. Their building was sealed by Soviet authorities on April 8, 1986, and razed to the ground on April 9. The streets around the church were filled with policemen,

militiamen, KGB agents, and officials from the city council during the demolition. After the building was destroyed, all materials were hauled away from the site.

Presently the congregation of 300 people has nowhere to meet. Authorities have been disrupting gatherings outside and in private homes, arresting church members, and giving them brief jail sentences.

The church's senior pastor, Nikolai Boiko, 64, is serving a 10-year sentence, his third term, for preaching the gospel, according to Vins.

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Midwestern trustees find Sparkman's views acceptable

By Bob Terry

KANSAS CITY, Mo. (BP) — Midwestern Seminary trustees here Oct. 13 voted 21-11 that professor G. Temp Sparkman is teaching within the context of the seminary articles of faith.

The trustees acknowledged Sparkman's writings are controversial, but concluded that, based on written responses to specific stated concerns, Sparkman's theological views "are nevertheless within the context of the seminary's articles of faith."

Following the crucial vote about Sparkman's teachings, the trustees voted without opposition to request Sparkman to prepare a summary statement of his basic beliefs and affirmations, "especially at points where his published writings are perceived by some to be in conflict with the seminary statement of faith."

Sparkman also was requested to in-

clude explanatory materials about his theological positions in any future editions of his most recent book, "Salvation and Nurture."

Following the vote, the religious education professor released a written statement in which he said, "The trustees have faced extreme pressures with uncommon courage and kept faith with what has been entrusted to them. They have taken the good path, the one less traveled by, which few boards have ever done in crises of such proportion."

He added, "The trustees who were on the down side of the vote but who voted their convictions should know that their concerns have not and will not go unheeded."

Sparkman has been under fire for more than nine years about his writings. Critics charge that in his books, "Being a Disciple," and "Salvation and Nurture," Sparkman

espouses universalism, the idea all people are rightly related to God without faith in Jesus Christ. He also is charged with being outside mainline Baptist teachings related to baptism, the Lord's Supper, and the age at which an individual is capable of making a profession of faith.

In presenting the matter to trustees, Midwestern President Milton Ferguson reminded the trustees this was the third time the Sparkman controversy had come before them. In 1978, following the publication of a book which attacked Sparkman's teachings, trustees were given a written response to the charges against Sparkman, as well as the professor's statement of faith.

In 1983, after the controversy flamed again, trustees voted to affirm Ferguson in his handling of the Sparkman controversy. Initially, the action was interpreted as trustee support for Sparkman but in the fall of that year, the trustees acted to explain they had only supported Ferguson and his handling of the issue. They had not expressed support for Sparkman. Since that time Sparkman has come under increasing pressure.

"It is apparent that the books are susceptible to significant misunderstanding and misinterpretation," Ferguson told the board members.

"Some Southern Baptists have genuine concern about the writings being outside the 'Baptist Faith and Message.'"

He said another reason the controversy persists is because of "organized, intentional efforts to attack Sparkman's writing as evidence of liberalism in Southern Baptist seminaries."

"Didn't manufacture"

"We didn't manufacture this controversy," he said. "We did not intend to be here but this is where we are today."

Truett Gannon, pastor of Smokerise Baptist Church in Stone Mountain, Ga., and chairman of the trustees' instructional committee, explained his committee had met four times since the April board meeting to find a way out of the controversy. Two of the meetings were with Sparkman.

During those meetings, the instructional committee concluded the best solution would be voluntary relocation by Sparkman, it was reported.

However, Ferguson told the board that although Sparkman did have local church opportunities, the professor feels called to a teaching ministry and had not been offered other teaching opportunities.

Because the instructional committee benefited from conversations with Sparkman, Gannon said he asked the professor to speak to the board. However, trustees were not allowed to ask Sparkman specific questions about his writings, based on the advice of the seminary's legal counsel.

"Does God save us regardless of whether we want to be saved?"

(Continued on page 7)

Devotional

Turning the ordinary into something special

By James A. Ruffin
John 2:1-11

Jesus is concerned about the commonplace. Water is a commonplace thing. Weddings are not unusual. The miracle at Cana shows that Jesus was always interested in the ordinary.



Ruffin

The Lord talked about fishing and working. He spoke about pots and pans and farming and flowers and birds. He is concerned about everything in our lives.

The routine of our daily lives does not escape the notice of the compassionate Christ. He is with the salesman out on the lonely road, the trucker trying to make that next stop, the physician making his rounds, the housewife rocking a sick baby, the business man worrying about an ailing economy, the young couple trying to stretch their income to cover the month's bills, the young person who feels rejected and inferior.

But, Jesus does more than express concern. He turns the ordinary in our lives into something special even as he turned the water into wine at a wedding in Cana. This entire miraculous story is significant as a sign of transformation. What Jesus touches he will transform.

The miracle of turning the ordinary into something special can be reenacted in our lives daily. First, we must believe. "His disciples believed on him" (John 2:11). Faith is trust. It is reliance on Jesus in every situation.

Second, you must be obedient to the Lord. Mary told the servants at the wedding feast they could discover a miracle if they would do whatsoever Jesus commanded them. If you want Jesus to turn the ordinary into something special "do whatsoever he commands you" (John 2:5).

Without Jesus life is dull, drab, and uninteresting. With him it is sparkling and exciting. The ordinary is turned into something special.

When Sir Wilfred Grenfell was appealing for volunteers for his work in Labrador he said he could not promise them much money. But he could promise them the time of their lives. This is what Jesus promises us.

James Ruffin is pastor, Poplar Springs Drive, Meridian.

Revival Dates

Johns, Brandon: Oct. 26-29; Sunday at 11 a.m. and 1 p.m.; weeknights at 7:30; evangelist Roger Lee, pastor, Kennedy Springs, Mendenhall; singer Ray Gates, music director at Galilee, Puckett; Troy Grubbs, pastor.

Lowrey Memorial, Blue Mountain: Oct. 26-29; Sunday, 11 a.m. and 7 p.m.; weekdays, 11:30 a.m. and 7 p.m.; Bob Long, Clinton, Ky., evangelist; Myrna Loy Hedgepeth, Jackson, music; Matt Buckles, pastor.

Corinth, Route 1, Heidelberg: Nov. 2-5; Sun., 10 a.m., 7:30 p.m.; Mon.-Wed., 7 p.m.; Mon., Bible Conference, 1 p.m. until supper time, meal at church; Jim Hill, East Pleasant Grove (Clarke) evangelist; Randy McCloud, Houston Road, (Jones), music evangelist; Edd Holloman, pastor.

Carriage Hills Church, Southaven: Nov. 2-5; 20th anniversary; David Merritt, former pastor, Morgantown, Natchez, Sunday morning message; lunch served in fellowship hall; after lunch, service in sanctuary, history read and special music; J. B. Miller, first full time pastor, conducting service, 3 p.m., and revival services; Jack Childs, former minister of music, leading music; Charles Bagwell, pastor.

Calvary, Greenville: Oct. 26-29; regular services, Sunday; noon and 7 p.m., Mon.-Wed.; Knox Talbert, Ft. Worth, Tex., evangelist; Roger Pursley, minister of music, First, Eupora, music; Tommy Snyder, pastor; Paul Powell, minister of music.

Homecomings

First, Waynesboro: Oct. 26; 180th anniversary; worship, 10 a.m., Eugene Keebler, preaching; dinner on ground, 11:30; tour of building, 12:30; afternoon service, 1:30; no evening service; Robert H. Perry, pastor; Wayne Meeks, minister of music; DeJuan Walley, education director.

New Hope (Simpson): Nov. 2; services, 11 a.m.; Jerry Warren, pastor, speaker; Jamie Coulter, Hamburg, Ark., special music; noonday meal; afternoon music by guest singer.

Chunky, Chunky: 21st annual homecoming, Nov. 2; Curtis Guess,

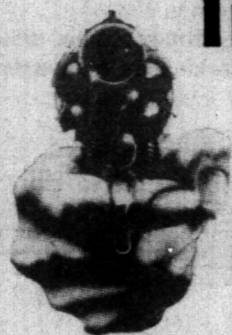
pastor, Pine Grove, House, speaker; lunch served, family life building, followed by afternoon program concluding 2:30 p.m.; Wayne Campbell, pastor.

First, Minter City: Oct. 26; Sunday School, 10 a.m.; worship service, 11 a.m.; G. T. Dukes, speaker; Randy Futral, pastor.

First, West Point: Nov. 2; Sunday School, 9:45; worship, 10:55 a.m., John Barnes, preaching; dinner, noon; 1:30 p.m., Squire Parsons in concert; no evening service; Jerry Vardaman, interim pastor.

Intensive care

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Family members of addicts need help, too

"A member of my family is creating many problems within the family circle. There is daily drinking of beer and some times liquor. I cannot handle this. I feel that a person who needs a drink every day has a problem. Personality changes, outbursts of anger, frustration, and confusion are so disturbing. A wall of silence exists, affecting me and the children. We feel very helpless — marriage and home are drifting apart. I am so confused. Please advise me on how to handle this."

Frequently, letters come from family members who ask for help regarding husbands and wives who drink but pretend they do not. These people are often in denial of alcoholism as their problem. They think their reputation will be ruined if they seek help. All the while, the drinking habits of these people affect other members of their families and hurt their own influence, both in and out of the church. Family

members surely need to get help, a reality which applies to spouses and children of people who have the drinking habit. It is typically true that family members affected by someone else's drinking are supporting and enabling in the destructive behavior when they do nothing. Tragically, doing nothing is the road to more problems. Mississippi Baptist Chemical Dependency Center has an excellent family program. A professional staff is there ready to serve. The program is confidential, family centered, and is scheduled in the mornings or in the evenings for the convenience of persons who wish to attend. For more information, a toll free number is available. Call 1-800-962-6868, or locally call 968-1102.

Questions addressed to Intensive Care are forwarded to Chaplain Joe Stovall at the Mississippi Baptist Medical Center and are handled in consultation with Dr. Ed Burchak of the staff of the Chemical Dependency Center. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, Miss. 39205.

Mississippi Baptist activities

- Oct. 26 High Attendance Day in Sunday School (SS Emphasis)
- Oct. 27 Adult Department Clinic Tour; Calvary BC, Jackson; 7:00-9:30 p.m. (SS)
- Oct. 27-28 Youth Ministries Workshop; Lake Tiak O'Khata, Louisville; 1:30 p.m., 27th-1:00 p.m., 28th (CAPM)
- Oct. 28 Adult Department Clinic Tour; N. Greenwood BC, Greenwood; 7:00-9:30 p.m. (SS)
- Oct. 30 Adult Department Clinic Tour; South 28th Avenue BC, Hattiesburg; 7:00-9:30 p.m. (SS)
- Oct. 31- Nov. 1 Key Leader Seminar, Baptist Building; Noon, 31st-2 p.m., 1st (CoMi)

Faces And Places

by anne washburn mcwilliams

A baby boy arrives in Mantee



"What's that chicken doing in Brother Williams' driveway?" an old man asked as he walked by. But it wasn't a chicken. It was an eight-foot high wooden stork built by some of the members of Mantee Church and displayed in their pastor's yard.

Nathaniel Lee Williams arrived from Korea September 22, 1986, at 6:29 p.m. on Flight 556, at the age of almost four months. Height, 23 1/4 inches. Weight, 12 lbs., 10 oz. (He weighs 14 lb. now.)

An announcement went out through the mails: "Through the miracle of adoption, Nathaniel Lee is forever home to stay with Terry and Norrie Williams." A poem accompanying the announcement began, "Rejoice, we have a son, Lord. He's home, now thanks to you! Joy. Sending him from far away, you've made our dreams come true."

Terry and Norrie had been married and childless for 14 years when they made the definite decision to adopt a baby. They considered Sellers Home in New Orleans, "But we thought we would be too old," he said, "by the end of a long waiting period." Norrie kept seeing ads of Holt International Agency in magazines. One day she asked Terry, "Would you like a Korean baby?" They prayed about this, and both felt it was the right step to apply through Holt, a little over a year ago.

Two women, Holt employees, delivered a four-year-old Korean girl and nine-month-old Korean boy to other parents on the same day they brought Nathaniel Lee.

Coincidentally, Terry went on a mission trip to Korea earlier this year, in late May and early June. He and 84 others under direction of the Foreign Mission Board, SBC, planted churches. After orientation in Seoul they scattered out to varied villages and cities. Each achieved his goal of planting one church. Terry was the only one who started two churches.

At Kwang-tae Village, he preached under a tent five or six times a night (people would keep coming, so he would have more than one service). That is, he preached after he got an interpreter. For the first two days he did not have one. The scheduled one did not show up. However, Terry met a Korean student who had been in the U.S. Army. He witness-

ed to the student. The student became a Christian and then volunteered to be his interpreter. There were 102 converts. The Mantee pastor baptized them in a 60-gallon drum.

After the ninth day, he recalls, Lee Nichols, missionary from Alabama, came and got him and took him to his house for a bath and a night's sleep in "a proper bed." He also saw Major McDaniels from Mississippi and several other Baptist missionaries.

By train he traveled to the city of Anyan, where he started a second church. "We knocked on many doors, invited people to the services. Lots of them were Buddhists." There attendance was not nearly as large, but about 45 came. Where to baptize the 12 converts presented a puzzle, but a solvable one. A huge plastic bag was stretched over furniture and filled with water.

"Christians in Korea are so friendly," said Terry. "They live their Christianity every day. Every church in Korea has at least one all-night prayer meeting a week. Next morning, after praying all night, people go right on to work, saying they feel fine and refreshed."

He reflects, "I believe the Koreans responded to me better because they knew I was planning to adopt a Korean baby."

Norrie met him in Seoul for the final two days, and they went on to Hong Kong for a brief stay. The day they left Seoul, June 3, a 4-lb, 11 oz. boy was born — the future Nathaniel Lee Williams, but they didn't know it that day.

"I plan to go on another mission trip to Korea next year," Terry said. Mantee Church has an item in its budget for its pastor to go on a mission trip every year. Next year, besides their own pastor, they will also send Bobby Williamson, pastor at Meadville (whose wife is from Mantee), on a mission to Nigeria. Too, they have added a fund for a layman to make a mission trip each year.

These mission trips for Mantee pastors have resulted in one of those pastors, Paul Thibodeaux, becoming a career missionary in Europe.

The Williamses both grew up in Waynesboro (she was a Coxwell). He is a graduate of Clarke, Mississippi College, and New Orleans Seminary, and



Terry and Norrie Williams talk to their new baby, Nathaniel Lee, who arrived in September from Korea. Williams is pastor at Mantee.

expects to receive a doctor of ministry degree next spring from Luther Rice Seminary.

When they heard that the baby would be arriving soon, church members gave them a shower. Norrie got the nursery ready. That baby really has arrived in a beautiful place. Norrie has a talent for decorating, and much of the country charm in her house was added by objects she made herself. Blue coordinates it all — from blue-checked kitchen tablecloth to blue bedroom curtains to blues in Nathaniel's room. And after all, blue is for boys. Terry built many pieces of their handsome furniture, and carved designs in the natural pine.

The baby has come to a home full of love, too. "If anybody was ever ready to welcome a baby, we are!" both parents declare. Norrie is a blue-eyed blonde. Terry has black hair and eyes and chubby cheeks. Strangers in various places have seen the dimpled, dark-eyed baby and said, "He looks like his daddy!"

They are going to ask for a girl next.

Trustees find Sparkman's views acceptable

(continued from page 6)

Sparkman asked the board members. "No. We must make an affirmative response for salvation to be complete."

Sparkman told the trustees that for him, sin is a reality and sin separates from God. "Ever since Adam's transgression it has been impossible for creation to move as God intended. There has been a break, and the break is the result of sin and the name of the break is estrangement from God," he said. "I am a conversionist, not a universalist," Sparkman said.

The professor defended his use of the term "children of God" to apply to all men and women. He explained that all people are children of God by creation. "But created sons and daughters of God grow up and become accountable for their sin. There comes a time that if they do not embrace God, they start to turn away from the God," he added.

Sparkman also defended his position adolescence is the best time for individual conversion by pointing to quotes from W.A. Criswell, pastor of First Baptist Church of Dallas, in which Criswell expressed concern about baptizing young children and

preschoolers.

Following Sparkman's presentation, trustees discussed the recommendation for more than three hours. Seventeen trustees spoke on the issue.

"I'm proud of the process we used," Ferguson later told the board members. "We are part of the reconciliation process within the Southern Baptist Convention. Reconciliation is more than just smiling and saying, 'I love you.' Reconciliation is openly and honestly facing differences and working through them as Christian brothers."

Gannon told the board members that before reaching its recommendations, the instructional committee had considered every charge raised against Sparkman.

Kerry Powell, pastor of First Baptist Church of Forrest City, Ark., and a member of the instructional committee agreed. "We have faced every issue."

"That is right. Even though I voted against the recommendation, I agree that the trustees have faced the issues and voted to affirm Sparkman," he said.

The trustee action is not likely to bring an end to the controversy, accor-

ding to trustee Sid Peterson, pastor of Stine Road Baptist Church of Bakersfield, Calif. Peterson already has asked to bring a minority report when Midwestern Seminary reports to the Southern Baptist Convention in June.

Peterson said he believes most Southern Baptists differ with the action taken by the trustees. "There are nine innings in a ballgame and this isn't the last inning," he said.

"I don't believe what Sparkman said to us is consistent with what he wrote in his books," Peterson said. "You really have to twist his writing to make his statements agree with his writing."

Powell said he thinks the controversy might die down if Sparkman doesn't write anything else. "I've always thought when the church voted on something, that settled the issue. As trustees, we are the responsible body."

"We have examined the issues and voted. My side didn't win but for me that settles it."

Voting to affirm Sparkman as teaching within the bounds of the seminary's articles of faith: Robert Baggott Jr. of Dothan, Ala.; Lester Branham of Lake City, S.C.; Clyde

Cantley of Overland, Mo.; Si Davis of Tucson, Ariz.; Gannon; Melvin Hill of Lee's Summit, Mo.; Joseph Johnson of Knoxville, Tenn.; Graydon Kitchens of Minden, La.; Philip Lykes of Lakeland, Fla.; Lloyd Minter of Tulsa, Okla.; Robert Mullinax of Raleigh, N.C.; Timothy Norman of Richmond, Va.; Robert Perry of Kansas City, Mo.; Russell Reid of Smithburg, Md.; Marvin Rousch of Takoma Park, Md.; J.W. Simmons of Windsor, Mo.; Doyle Smith of Great Bend, Kans.; Lowell Socolofsky of Bellevue, Neb.; Paul Terranova of Lenexa, Kans.; A.C. Woodburn of Las Cruces, N.M.; and Gerald Young of Saint Joseph, Mo.

Voting against the recommendation: Richard Adams of Festus, Mo.; Jack Amis of Hopkinsville, Ky.; Jerry Davenport of Sheffield, Texas; Eugene Dempsey of Everett, Wash.; James Graves of Kansas City, Mo.; James Jones of Trenton, Mich.; James McCullen of Ballwin, Mo.; Peterson; Powell; Bill Roby of Columbus, Ohio; and David Simpson of Indianapolis.

Absent were Carolyn Snider of Pagosa Springs, Colo., and Jeanette Harlow of Oak Park, Ill.

Board Chairman Kermit McGregor

of Clinton, Miss., and public relations director of the Mississippi Baptist Children's Village, did not vote during the roll call but later he said that if he had been given the opportunity, he would have supported the recommendation.

The trustees also unanimously voted to express appreciation and support for Midwestern faculty members for the manner in which the faculty members conducted themselves during this time of controversy within the Southern Baptist Convention.

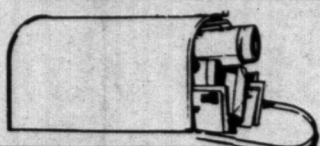
Bob Terry edits the Missouri Baptist Word and Way.

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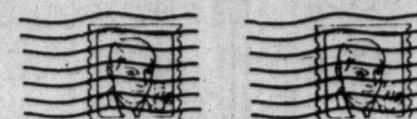
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Letters to the editor



Church thievery

Editor:

Much is said about dead or dying Southern Baptist churches. Ironically, pastors must accept a fair measure of responsibility in the matter. In some cases pastors kill their churches through sermons lacking exegetical depth. People desiring the Bread of Life eventually fall away — hungry. Then there is another type of pastor who goes into a Southern Baptist church with a "more than Baptist" theology. He is guilty of insidious sins that tear away at the very heart of God's church.

First, he is deceitful. He poses as a dedicated Baptist until he gains the pastorate. Afterward, he finds fault with his people's spirituality. According to him, they would be nearer the heart of God if they behaved more ecstatically during his sermons. Perhaps they should shout, clap their hands, speak in tongues, or spasmodically interject an "Amen!" As a result of his influence, the congregation gradually evolves into two incompatible groups — the staid Baptists and the "more than Baptists." Dissension increases. A church split becomes inevitable.

When the pastor has polarized his congregation, he hopes that the disgruntled will find other churches.

In other words, his goal is to proselytize a congregation, acquiring the entire physical plant in the process. In so doing, he becomes a thief.

Why would a pastor wish to hang on to the Southern Baptist name if, indeed, he feels his own theology superior? The answer, unfortunately, is selfishness. Without the energy and the struggles of a building program, he has acquired a church. Now, through further hypocrisy, he may protect his future, using Southern Baptist annuity and insurance plans. To use them under the circumstances is unethical, even sinful.

Neda G. Hill
Meridian

Blue print as prayer?

Editor:

Relative to the (mercifully) anonymous letter claiming that Matthew 6:9 is a "blue print for prayer and not a prayer," one may dispense, perhaps, with the fact that very ancient Christians thought otherwise (The Didache shows it being used this way before the end of the first century), and simply note that Jesus' own words really settle the matter beyond dispute: "When ye pray, say . . ." (Luke 11:2).

Patrick Henry Reardon Associate Professor of Old Testament, Trinity

Episcopal School for Ministry, Ambridge, Pa.

Abortion resolutions

Editor:

I am troubled by the recent action, or rather I should say the recent inaction, by the majority of the trustees of the Christian Life Commission in their refusal to put pressure on that agency so that it would indeed be a Christian "Life" Commission. Today the position of the CLC on abortion is uncomfortably close to that of the ACLU and the National Organization of Women.

The position of the CLC on abortion (as stated in the Texas Baptist Standard, September 24, 1986, p. 10) is that abortion should be permitted if a pregnancy is a "threat to the mental health of the mother." In other words if an unmarried girl is going to be embarrassed if anyone finds out she is pregnant, then she should have the right to end the life of the one she is carrying within her womb. Her "mental health" (i.e. her need not to be embarrassed) is more important than the physical life of the living one within her whose only crime is that he or she is not wanted.

That position regarding abortion is what you would expect out of a liberal, humanist congregation like the ACLU

but not out of an organization funded by Southern Baptists. It is time that the Christian Life Commission began reflecting the views of the majority of Southern Baptists.

It is apparent that it will not reflect the pro-life position of the Southern Baptist Convention until a majority of the trustees elected by the Southern Baptist Convention forces them to do so. Hopefully the CLC will have a change of heart and will begin to provide real leadership in the fight to protect the most innocent and defenseless of all human beings. If they don't, then I pray that within a few more years we will have enough trustees of strong pro-life convictions on the board of the CLC so that they can force it to take a pro-life stand.

David W. Allen
Shuqualak

The chairman of the Christian Life Commission told the BAPTIST RECORD that the statement about mental health was not an official position of the commission or the result of action by the commission. It was a statement made by the executive secretary; and it referred to considerations that would be involved should, for instance, a 14-year-old girl with a mental problem become pregnant. Nevertheless, there are a couple of considerations here that are involved in commission positions. One,

the reason for having trustees is that the convention could change its mind so often that the affairs and positions of the agencies could not be decided from the convention floor. An agency would start in one direction one year and might have to change the next. Then it might be turned back to the first direction the next year. The trustees, however, seek to be attuned to convention concepts. And the agencies, second, have no choice but to move as directed by the trustees. Therefore, the Christian Life Commission is doing what its trustees have told it to do.

Until the 80s the convention stand on abortion, according to resolutions adopted, was that, in addition to the life of the mother, rape and incest should be considered. Resolutions, however, are not binding because they cannot be. They represent only the opinions of the people who vote for them. The mass of Southern Baptists might or might not agree, and there is no way of finding out. The CLC chairman, however, said that the current trustees are aware of the later convention resolutions on abortion and are working on the situation.

So while the CLC trustees don't have to be bound by resolutions, they are aware and are giving consideration to them. — Editor.

Committee avoids . . .

(Continued from page 4)
convention.

A fourth was proposed by Russell Bennett of Louisville, Ky., who came to the Executive Committee to plead his case. Bennett's proposal would have required the president to make his nominations to the Committee on Committees from a pool of four persons suggested by state convention presidents.

In response to a motion referred to it for study, the Executive Committee declined to recommend that a special world hunger offering be established as part of the regular order of business at the annual meetings.

The action, however, encouraged "churches to participate in the convention emphasis of World Hunger Day" and further noted "any special offerings be discouraged during annual meetings."

Another motion instructed the convention to provide adequate child care. The committee noted "that due to the limitation of space in some of the convention centers in which the annual meeting is held, it is not always possible to provide adequate

space for all child care requirements."

The committee was told child care was provided for 250 children at the 1985 annual meeting, and for 240 children at the 1986 annual meeting. Seventy-five children could not be accommodated in 1985 and about 125 last year.

In another matter, Harold C. Bennett, president of the Executive Committee, briefed the committee on his efforts to find a replacement for Wilmer C. Fields, vice president for public relations and director of Baptist Press.

Under Executive Committee bylaws, senior staff members of the Executive Committee are elected by the entire committee, upon the recommendation of the president.

Bennett noted he has started a file of the names of persons who have been suggested to succeed Fields, who will retire March 3, 1987. "It is my urgent desire to follow God's leadership, and I am praying that one of these (persons) will rise to the surface."

Dan Martin is BP news editor.

MSU BSU plans alumni meeting

The Mississippi State University Baptist Student Union Alumni Fellowship will hold its annual meeting Saturday, Oct. 25 at the Baptist Student Center on the Starkville campus as part of Homecoming activities.

The meeting begins at 1 p.m. with a buffet and a concert at 3 p.m. featuring three former students; and at 6:45 is the football game against Auburn.

Cost of the buffet is \$3.50 for adults, \$1.75 for children.

Memorial — DeSoto plans groundbreaking

SOUTHAVEN, MISS. — Plans for Baptist Memorial Hospital-DeSoto will move one step closer to reality on Sunday, Oct. 26 with a groundbreaking ceremony.

The ceremonies at 2 p.m. will officially mark the beginning of site work for the \$17 million BMH-DeSoto, a 130-bed acute care and rehabilitation facility Baptist Memorial Health Care System, Inc. will operate in Southaven. The hospital should open in mid-1988.

The ceremony will be held at the hospital's 50-acre site at the northeast corner of Goodman Road and Interstate-55 in Southaven.

BMH-DeSoto will have 100 acute care beds, including an obstetrical service; and a 24-hour emergency service.

Religion and public school textbooks

(Continued from page 2)

Americans United for Separation of Church and State, which has sent 23,000 copies of a religious liberty resource guide to teachers across the United States. Such steps as revising textbooks, exercising care in textbook selection, and utilizing supplementary materials are sound approaches to keeping education public which ensuring that students are not deprived of knowledge of America's religious and political heritage.

A vital, integral element in the public school education of America's children and youth, textbooks deserve and are receiving careful scrutiny from a variety of concerned groups. That religion is receiving deficient treatment in these books is beyond debate. While Christians cannot and should not expect wordly government to propagate the gospel of God, they can indeed call for justice in dealing with public facts.

The judicial precedent for teaching about religion is clear and affirmative. Yet the impact of religion in historical and civic life receives inadequate testimony. Baptists can and must encourage education about religion in the public schools, not in such a way as to deny the religious freedom of others, but to ensure that America's citizens will know the significance of religion and liberty to practice it in a democratic, free society.

Vic Case, a research intern at the Baptist Joint Committee, is a graduate of Baylor University and Southern Seminary.

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Illiteracy remains a national tragedy

Adult illiteracy remains a national tragedy.

The recent documentary *At a Loss for Words*, an ABC-TV and PBS joint effort, included some startling statistics. Although experts disagree on the numbers, an estimated 23 million adults in this country cannot read, write or reason beyond a 4th-grade level. Another 35 million cannot function beyond an 8th-grade level.

Estimated cost to society is enormous: more than \$200 billion a year

in welfare checks, crime, incompetence, lost taxes and special educational programs.

Private and public programs reach only 2 million adults who need help. Federal and state governments combined spend \$5 to \$12 per functionally illiterate adult.

And every year, the ranks of the functionally illiterate swell by another 2.3 million adults.

— USA TODAY

Just for the Record

Lifeline Mission, a mission of Day Star Church, Florence, has recently concluded its "Scripture Revival" which was led by W. L. Compere, president-emeritus of Clarke College. Compere, having memorized the entire Gospel of Mark, presented this rapidly moving Biblical record using drama. "Compere and two neighbor churches made substantial contributions to the building fund of the mission. The mobile chapel was furnished by the Mississippi Baptist Convention, and Rankin County Association paid expenses on the installation," says Ken Brown, pastor.

Harmony Church, Walnut, will have lay weekend services, Nov. 7-9. Ben Parman is pastor. Everett Gunter is lay renewal leader. David Phillip is coordinator.

W. L. Owens of Augusta, Ga. is scheduled for the fall Bible Conference, Oct. 26-30, at Nineteenth Avenue Church, Hattiesburg.

Sunday services will be 11 a.m. and 6:30 p.m., and at 7 p.m. during the week.

Owens will be dealing with spiritual warfare. A question and answer period will follow the Mon. and Thurs. service. Steven G. Simmons is pastor.

Charles L. Register, pastor of River-view Church, Buras, La., will lead the Gillsburg Church Evangelism Conference, at Gillsburg Church, Osyka., Oct. 24-26.

Register, a native of Starke, Fla., is a graduate of New Orleans Seminary, and is working on his doctorate of theology.

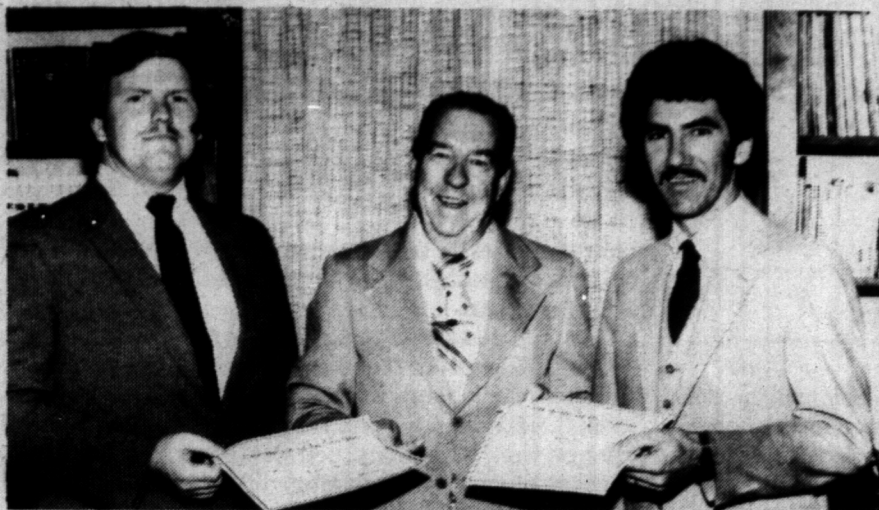
The conference begins Friday, 6:30 p.m. Saturday the service begins 9 to 11:30 a.m. A covered dish luncheon will be served and the service will resume at 12:30 until 2:00 p.m. The last service on Sunday begins at 11 a.m.

The conference will deal with the biblical reason of evangelism, how to give a testimony, and how to share a simple plan of salvation.

Gary Beets, state director, Mississippi Fellowship of Christian Athletes, will be guest speaker in chapel services for students and the public on the Clarke College campus Wednesday, Oct. 29, at 11 a.m.



Neal Morehead and Mrs. Annie Barber are pictured receiving Bibles from Gary Smith, pastor of First Church, Carriere. Morehead has served 20 years as Sunday School superintendent. Mrs. Barber received a Sunday School pin for 20 years of perfect attendance.



Calvary Church, West Point, ordained two men as deacons, Sept. 28. Pictured are Robert Holt (left), Randy Wooten (right), and presenting their certificates of ordination is Charles Eubanks, chairman of deacons. Payton Myers is pastor.

Poplar Springs Church, Newton, celebrates homecoming



Poplar Springs Church, Newton, celebrated homecoming on Sept. 28, and was attended by over 200 members and guests. The last homecoming was almost 20 years ago.

Attendance in Sunday School was a five-year high of 66. Guest organist was Mrs. Kay Wall Owens of Natchez. Mrs. Owens is the granddaughter of Mrs. Sadie Gary and the late W. Rufus Gary of Poplar Springs.

A history centered on the works of the church since its inception in 1849 was presented. The first building was a one-room log structure which measured 20 by 24 feet and had only one door. The present building, which is the third sanctuary building, was built somewhere around the turn of the century.

Grady Welch of Pineville, La. was guest speaker. He is director of stewardship for Louisiana Baptist Convention. Welch grew up in Hickory and was a member of Poplar Springs in his boyhood days. Mrs. Glenda Sue Gary Bounds presented special music.

A church-wide dinner was spread, and an afternoon service was held. Miss Kim Brady of Bay Springs, presented special music; she is the daughter of Eddy Brady, a former pastor and resident of Newton. The guest speaker was William Bryce Evans of Wilmer, Ala.; he is a former pastor and is presently pastor of San Souci Church of Bayou LaBatre, Ala., and is also chairman of the department of speech pathology at the University of South Alabama. Mrs. Charlotte Brady sang a solo.

Pictured, left to right, are F. David Rives, present pastor; Evans, pastor, 1962-1967; Brady, pastor, 1977-1981; and Welch, former member.



Neshoba Church, Neshoba County, held note burning, Sept. 21. The new structure was built at a cost of \$168,000 in 1984, and after two and one half years it is paid in full.

The new building has a sanctuary that will seat 250 and some educational space. The old building is now used for fellowship and educational space.

Pictured, are Cal Cooley, pastor; David Harrington, Jack Mason, and James Herbert Vance, trustees.

The building committee members for the project were, David Harrington, chairman; James H. Vance, Ralph McNair, Allen Boler, Sidney Thompson, Jeanett Mason and Lynda Ethridge.



Adaton Church, Starkville recently dedicated a 6600 square foot education building consisting of a 2400 square foot fellowship hall, nine Sunday School classrooms, kitchen, and library. Total project cost was \$175,000.

Pictured, left to right, are Philip Williams, TWB co-chairman; Ron Honea, long range planning committee chairman; Bruce Markley, pastor; Glenn Monroe, deacon chairman; and Rodney Rowlen, building committee chairman.

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SUNDAY SCHOOL LESSON COMMENTARIES

Rehoboam's bad choices help divide the kingdom

By Robert E. Self

I Kings 12:13-17, 20, 26-29

The tribes of Israel made up the kingdom of God, in a sense, during the tenth century B.C. We call the government a theocratic one which means that God was ruling through the people. Jesus later told his disciples that the kingdom was present, that they were near to it, and that it was yet to come.

We understand the kingdom to be present wherever God has his rule. That was expressed in these earlier days through the covenant people. However, in the lesson for today, the rule of God comes under question because of the varied interest of those in a position of leadership.

After the successful reigns of David and Solomon in the theocratic kingdom, Rehoboam made some bad choices that resulted in the dividing of the kingdom. The following years were years of pain and the people were led by kings that were mostly evil.

I. The setting (I Kings 12:6-12)

Jeroboam was a popular young man whom Solomon elevated to a position of authority. He later rebelled against Solomon and went to

UNIFORM

Egypt. Upon the death of King Solomon, his son Rehoboam was made king of Israel, Jeroboam, along with other leaders, came to confer with Rehoboam about the new government.

II. A serious mistake (I Kings 12:13-15)

Jeroboam and the elders came before King Rehoboam and argued for the king not to rule in such a harsh manner. Rehoboam then rejected the request of the elders and consulted certain young men. He foolishly concluded on their advice that he would make the lives of the people more difficult.

Rehoboam stated that while his father had disciplined them with whips, he would do so with scorpions. The scorpion here was a whip that had jagged instruments of stone and metal tied in it. It was a very cruel instrument of torture and was reserved usually for criminals. Scourging was performed by prostrating the victim on the ground, holding his arms and legs in place and beating him across his back. The brash young king decided on the advice of

youthful guides to treat the people of God as common criminals. That is always a very serious mistake.

III. A sad picture (I Kings 12:16-17)

Upon learning of the hard line of the king, the Israelites went home to the north. They rejected the Davidic dynasty that had ruled the nation as well. Rehoboam, son of Solomon and grandson of David, had damaged their name. He retained the rule over the Israelites who lived in Judah, in the south. The northerners, later to be known as Israel, rejected his kingship.

IV. The sinful result (I Kings 12:20, 26-30)

From that time, the ten tribes in the north were known as Israel and the remaining people in the south, Judah. Having so recently rejected God's plan for the people, it was very easy for the leaders to become idolatrous. Jeroboam had led the people with some vision of good. Now, however, he began to fear that his people in the north would go to Jerusalem to worship and not return. To guard against this, he set up two golden calves, one on either end of the country. He believed that the people would get to Dan or Bethel where the calves were located and stop to worship. Having done

so, he believed that they would then return home.

Conclusion:

The harsh decision of Rehoboam was based on insecurity and self-interest. He dealt harshly with the people because of a desire to promote himself. Had he been willing to work with the people, the kingdom would never have been divided. The Christian must always be careful lest his decisions be motivated out of a desire to promote himself at the expense of others. Jesus always taught us to treat others as we would like to be treated. Rehoboam's harshness ought to serve to teach us that we are expected to be kind to others.

Jeroboam's insecurity in setting the two golden calves at places of worship poses questions for our own lives. What he did was not a thing to honor God. We must ask whether our actions are designed to that end. Not many of us would be guilty of erecting a golden calf as our idol before God. We would, however, have to plead guilty to making choices about vocations, money, pleasure, and position that come between us and God and thereby become our golden calf to "divide the kingdom" in us.

Robert Self is pastor, First, Brookhaven.

"Ye must be born again" — Jesus is the way to new birth

By Marjean Patterson

John 3:1-36

Some of my most vivid "growing-up" memories center around activities in a Southern Baptist church in Atlanta. Often we sang with enthusiasm the gospel song which began, "A ruler once came to Jesus by night, to ask him the way of salvation and light. The Master made answer in words clear and plain, 'Ye must be born again.'"

I. Jesus explains the new birth to Nicodemus (3:1-13)

Even in the earliest stage of his ministry, Jesus attracted a lot of attention. He had turned water into wine and had shown his indignation at the crass commercialism and fraud displayed in the temple. Subsequently, one of the leading Pharisees of Jerusalem sought out Jesus one evening to engage him in a serious conversation.

Nicodemus was a man who had everything — power, prestige, money, position. Most likely he was a member of the Sanhedrin, the council of seventy men which was the highest court among the Jews. He was a righteous man who

BIBLE BOOK

believed the Scriptures.

Why Nicodemus chose to visit Jesus after dark is really unknown. Did he go to spy on Jesus? To ask Jesus how he might be saved? To avoid publicity? Perhaps it was so he and Jesus could have a lengthy, undisturbed visit.

Nicodemus began the conversation with the polite acknowledgement of Jesus' ability as a teacher who had come from God. Using a sort of shock treatment, Jesus broke in to verbalize the eternal truth "Unless a man is born again, he cannot see the kingdom of God." Not only "a Gentile" or "a foreigner" but "a man." This statement most surely included Nicodemus and his Jewish family and friends.

The intelligent leader wondered aloud how a grown person could be born again. Jesus indicated that he was talking about spiritual, not physical, birth.

II. The way of salvation (3:14-21)

In trying to help Nicodemus understand

about the new birth, Jesus drew an analogy from the experience of Moses in the wilderness. Nicodemus understood the figure of the serpent in the wilderness being lifted up — he was a master of the Hebrew Scriptures. There was a time in Hebrew history when the people in the wilderness were bitten by snakes. A brass snake was formed and put on a stick and lifted up in the camp. Only those who looked at the snake could be healed. So the Son of man must be lifted up. As with Israel and the serpent, so it was with Nicodemus and the Son of God — he must find God through faith.

Perhaps the Pharisee began to understand just a bit about the purpose and mission of Jesus in the world. Then Jesus spoke the most precious words in existence, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life."

Jesus assured Nicodemus that God did not send his Son into the world primarily to be its judge. He came to be the Savior of the world. Though we are not told how much Nicodemus understood, we only need look ahead to the time

after the crucifixion of Jesus to see this same leader spend his own money to buy expensive spices and help prepare the body of the Savior for his brief interment.

III. John teaches the disciples about Jesus (3:22-30)

Jesus and his disciples moved from Jerusalem into the surrounding area of Judea, where Jesus preached. At the same time, John the Baptist was baptizing a little farther north. There followed an argument between some of John's disciples and a Jew over the matter of ceremonial worship. John's disciples felt that John's place had been usurped by Jesus. In the kindest possible way, John told his followers that God had given him a ministry which he had performed faithfully. Now he was to step back into the shadows in history while Jesus would continue in a greater ministry.

The first great discourse of Jesus recorded by John assures us that Jesus is the Savior, all of us must be saved, and it is possible for people to decide not to follow Jesus.

Marjean Patterson is executive director, Mississippi WMU.

The Bible is the record of rebellion and redemption

By James W. Street

Genesis 3:1-13

I am indebted to psychiatrist M. Scott Peck for his workable definition of the true nature of sin/rebellion when he noted that "evil" is "live" spelled backward. That can be a revealing insight when you are mindful of all the implications. Evil, sin, rebellion and anti-life. Sin/rebellion is destructive to healthy relationships, healthy bodies, and healthy spirits. Sin means death to everything that is good, wholesome, and lasting.

Why was the forbidden fruit so attractive? Why did Cain murder Abel? Why was Saul sinfully demented with jealousy? Why was David, a man after God's own heart, the one to succumb to adulterous passions that lead inextricably to murder? Why did King Solomon, the wisest man in the world, end his life in intellectual, moral, and spiritual dissolution?

The Bible is the record of rebellion and redemption and what we see here in Genesis is only the opening salvo in the war that still

LIFE AND WORK

rages in the heart of every human being. Human rebellion is universal. None of us is exempt. Another shrink, Lucy in the Peanuts cartoon, explains it to Charlie Brown by drawing a picture of a heart on a fence. She colors half of the heart with charcoal and says, "This is the dark side, Charlie. The other is the good side. They fight all the time." And they do!

So what is sin? The very word is connected with the old English word *sunder*, to split apart, so that originally talk about sin referred to a situation characterized by separation. That idea of separation, apartness, estrangement, or alienation is central to our understanding of what is meant by sin. Sin is not a list of misdeeds; it is not a collection of peccadilloes; it is not a catalogue of not-so-nice acts and deeds.

Sin is that within us which separates us from God, others, and ourselves. It is the sundering process which operates in all lives continually. Sins are committed because we are sinners. We are not sinners because we do bad things occasionally; we do bad things occasionally because we are sinners.

That is what is meant by the phrase, "originally sin." Original sin does not mean that long ago Adam and Eve ate a piece of forbidden fruit in a garden somewhere, and therefore all of us are under a curse forever. Original sin means that in each of us there is the dark side, the irresistible compulsion to sunder life from the creator, to live it on our own terms, to sunder life from other human beings, even to sunder ourselves from our own need for wholeness.

William Temple suggested that as infants we develop the feeling that the whole world revolves around us. As we grow older we fail to put away childish thoughts and continue to

put ourselves in the center of life — which is God's place. That is original sin — putting ourselves in God's place.

The good news is that we do not have to give in to the dark side. There is one that the Genesis writer anticipated whom we know personally. Luke remembered into the record the encounter of Jesus with the tempter. Just after his baptism Jesus was led into the desert where he was tempted by the master tempter. Christ won on all three counts and in all subsequent bouts. He has promised that we, too, can be victors over the dark side.

We must affirm that there is one whose power is greater than that of the tempter. The best antidote for temptation is to be so filled with his presence, his power, his service that there is no room for temptation. That is how God works in life — little by little. But he does work. Our prayers are answered. And if our prayers be that he shall deliver us from temptation, then we shall prevail.

James Street is pastor, First, Cleveland.

THE VILLAGE VIEW



The Baptist Children's Village

Paul N. Nunnery, Executive Director
P. O. Box 11308, Jackson, MS 39213, (601) 922-2242

Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

October 2 - October 17, 1986

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Admission Policies

The Baptist Children's Village, a voluntary, not-for-profit child care agency with principal offices on Flag Chapel Drive, near Jackson, in Hinds County, Mississippi (P. O. Box 11308, Jackson, Mississippi, 39213) is an official agency of Mississippi Baptist Convention. The Baptist Children's Village will consider for admission and/or service any boy or girl, beneath the age of 18 years, who is not a high school graduate, who is a legal resident of the State of Mississippi, and whose application for admission is perfected in the form prescribed by our offices, including the endorsement of a Mississippi Southern Baptist Church, by the signature of its Pastor. The Baptist Children's Village reserves the right to reject the application for admission of any child, whose needs can

not be met by this agency, or who can not accept and adjust to the living standards and environment of this agency, all as determined by the Department of Social Service, The Baptist Children's Village, P. O. Box 11308, Jackson, Mississippi, 39213. Applications for admission and related papers are available, upon request and without obligation, from the same address, or by telephoning our central offices in Jackson at 601-922-2242.

The Baptist Children's Village charges no fees or tuition for its services, but expects natural families of children accepted for custodial care to assist with the financial support, maintenance and education of children so accepted to the maximum of the family's ability so to do.

Task-Oriented Programming

The Baptist Children's Village, and its staff, subscribe to the proposition that there is therapeutic value in the mere placement of selected children and youth for appropriate group care under appropriate conditions in any of its several structured programs. The Children's Village adopts this position, based upon observation and experience gleaned in the continued and uninterrupted operation of its group care facilities since May of 1897, identifying, in the process, therapeutic factors accruing from placement in group care, such as:

1. Relief afforded to parents or to a single parent in order that lives and homes may be reorganized sufficiently to support children after a severe disruption of the integrity of family life.
2. Removal of a child with behavior problems from the immediate stimuli which evokes his deviant behavior.
3. Opportunity for correction regarding adults and authority figures through exposure to staff who demonstrate concern, acceptance and understanding.
4. The offering of a structured environment in which to live to the child, where he

knows his limits and responsibilities and exactly what is expected of him.

5. Exposure of the child to professional care-takers whose egos are not involved in the child's personal problems and who assist him in settling issues in a rational, not an emotional, fashion.

6. Exposure of the child to Christian teaching and its values and to persons who can answer spiritual questions.

7. Proper health-care and diet for the child.

8. Exposure of the child to training which differentiates between discipline and punishment, while emphasizing discipline.

9. Opportunity for both child and parents to understand and deal with the reality of their own problems and responsibilities.

10. The providing of a type of child care which recognizes individuality.

11. The removal of the child from the power struggle in which he was involved at home.

12. The offering of support and acceptance to the child in an environment where he is unable to manipulate professional child care workers, and where he is exposed to school and church atmospheres which are supportive.

Baptist Record

Revival sparked in bush by prayer, youth work

By Robert O'Brien

KYELA, Tanzania (BP) — Continuing spiritual revival produced 14,409 baptisms during the 1986 church year in the remote Kyela District of Tanzania, where bush missionaries Doug and Evelyn Knapp and their team of African evangelists work.

The unprecedented figure will account for more than eight percent of the 1986 baptisms on all Southern Baptist foreign mission fields if final overseas baptism figures reach their projected total of about 170,000.

The new Kyela District baptism total brings to 40,212 the number of baptisms in the Knapps' ministry over the past nine years, according to an update of statistics in "Thunder in the Valley," a new Broadman Press book that tells the story of the Knapps and how they achieved their results.

The Knapps, laypeople from Florida, came to Tanzania in 1964 as agricultural missionaries and worked for 16 years before any real spiritual breakthrough began.

Many of the baptisms came from six crusades, led by the Knapps and volunteers from the United States over the past decade, which have produced 26,781 professions of faith, including 12,657 in late 1985. The Knapps turned 8,102 of those over to other denominational groups when the new Christians requested affiliation during counseling.

Doug Knapp especially credits prayer, the crusades, longevity in the area, his wife's dramatic breakthroughs in youth work, and the work of eight African evangelists he recruited and trained among a number of factors behind the growth, according to "Thunder in the Valley."

"As laypersons who came to Tanzania as agricultural missionaries, we're gratified to get that kind of results, but we don't want to leave the impression we've done it alone," Knapp says. "African Baptists have played a primary role, earlier missionaries helped pave the way, and the Baptist Mission of Tanzania has provided invaluable support."

"And we don't want to leave the impression that large numbers prove the authenticity of a ministry," he adds. "We know of too many cases where missionaries, pastors, and other leaders in difficult places at home and overseas worked faithfully with much less to show. The sower of spiritual seed may not always be the reaper."

People often ask if the numbers they hear about from the densely populated 1,000-square-mile Kyela District represent real depth.

"That's a fair question," Knapp explains, "because evangelism in Africa must be carefully done to get genuine results. When an African says he's a Christian it can mean anything from

a born-again believer to a 'Christian' who joins the church for material gain, takes a Christian name for cultural reasons, or experiences infant baptism."

Clell Coleman, associate pastor of Sheridan Hills Baptist Church in Hollywood, Fla., analyzed results in the Knapps' ministry after serving as a volunteer in the record-shattering 1985 crusade.

"I came away feeling those decisions aren't just a pile of numbers but represent people who have really committed their lives to Christ and will make an impact on Africa," Coleman says. "The Knapps' ministry has permeated the entire district. As Africans wrestled with a decision to accept Christ, they asked me questions about life, death, sin, God, salvation, heaven, and hell which showed they had really been exposed to who God is and had thought deeply about what he means to them."

Statistics over the past nine years show the district has experienced a 59 percent average annual growth in baptisms and already has increased from 60 churches and preaching

points to 329, from 3,740 church members to 32,423, and from the U.S. equivalent of \$420 a year in church offerings to more than \$31,000 a year, high by African standards. Since 1983, Sunday School enrollment has jumped 43 percent to 12,617; Woman's Missionary Union enrollment, 69 percent, to 4,760; and youth ministry about 50 percent, to more than 4,600.

The Knapps, who will be in their mid-60s by the early 1990s, work as follow-up through new member classes taught by themselves, African evangelists, a few of the better-trained African pastors or others from the outside. But the follow-up needs continue to escalate.

Kyela District, Knapp says, urgently needs additional missionary personnel to concentrate heavily on training and equipping pastors and other leaders, conserving evangelistic results and setting the stage for Kyela Baptists to "live up to their potential as a powerhouse for spreading the influence of the gospel throughout Tanzania and into neighboring countries."

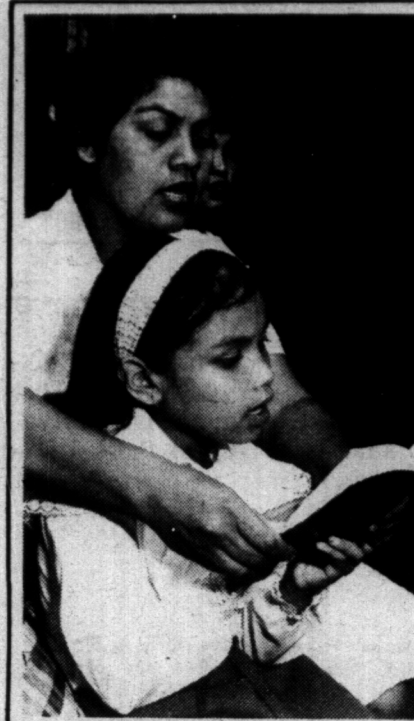
Robert O'Brien writes for the Foreign Mission Board.



Baptisms reach new high in Tanzania

Southern Baptist missionary Douglas Knapp (foreground) and African evangelist Simoni Mwambobe (behind Knapp) baptize new converts side by side in the Songwe River between Tanzania and Malawi. Mwambobe is one of eight Tanzanians Knapp recruited and trained to evangelize the 1,000-square-mile Kyela District in Tanzania's remote bush country, where he and his wife, Evelyn, have worked for more than two decades

as agricultural missionaries. In the past nine years (1978-86), their ministry has produced 40,212 baptisms, according to figures updated from "Thunder in the Valley," a recently released Broadman Press book which tells the story of the Knapps and the factors behind their success. (BP) PHOTO By Joanna Pinneo.



Pass it on!

Through the Cooperative Program, Southern Baptists support the work of more than 3,500 missionaries in 106 nations as they share their faith with nationals, such as the woman in Bolivia. Missionary Joan Norman of Texas was leading the women's meeting where this mother and child attended at Second Baptist Church, Santa Cruz. (FMB) PHOTO By Joanna Pinneo.

Women own fourth of country's firms

Women now own nearly one-fourth of the nation's businesses, excluding large corporations.

An analysis of the 1982 U.S. Economic Census found that women owned 2.9 million businesses — 23.9 percent of the total at that time. That represents a significant jump from an estimated 5 percent a decade before.

Receipts generated by those firms amounted to 10.2 percent of all income from those types of companies.

The report did not include large corporations — those with more than 25 shareholders.

Personal services, such as laundries and cleaning services, beauty shops, photographers and baby-sitting services, were the most common businesses owned by women, the report said.

— The Washington Post

Kenya's president attacks churches, world vision

NAIROBI, Kenya (EP) — Kenya's President Daniel arap Moi has attacked the country's churches in general, and World Vision in particular, for opposing his primary election scheme. Moi, a church-goer with a reputation as a friend to churches and mission agencies, shocked Kenya's Christian community with public attacks on the National Council of Churches of Kenya (NCCCK), and World Vision.

The dispute erupted following a decision by Moi's ruling Kenyan African National Union (KANU) party (the only political party permitted), that to vote in primary elections people will have to stand in line publicly behind the candidate of their choice. A day after this announcement, 1,200 pastors gathered at the Pastoral '86 Conference issued a strong statement opposing the plan. The NCCCK called for a return to secret ballots.

Moi criticized World Vision, which sponsored the conference.

A man is like a tack. Pointed in the right direction, and driven hard, he will go as far as his head will let him.

Baptist Record

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The Baptist Record

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Peggy Davis, center, leads the work with the Vietnamese preschoolers at First, Moss Point. She said, "This is the most fun I ever had in my life." She admits, "Some Sundays I go home and cry — but then I come right back ready to start over." The girls in foreground are twins, Houg and Noc. One of the favorite activities in this group is jigsaw puzzles, Mrs. Davis said, and their favorite refreshments are fruits and peanut butter and crackers.



The Vietnamese congregation poses at First, Moss Point, on Sept. 21, 1986. The pastor, Tho Ngoc Dang, is on back row, far right.

Vietnamese congregation is "missions in action"

By Anne W. McWilliams

A double baptismal service took place last Easter Sunday morning at First Church, Moss Point, with two pastors and the church's two congregations participating. David Lee baptized Anglos and Tho Ngoc Dang baptized Vietnamese converts.

The Vietnamese congregation, a part of the Moss Point Church, began with an English language class and with Vacation Bible School and Sunday School for Vietnamese children. Now an adult congregation, Vietnamese-speaking, meets for Sunday School and worship every Sunday morning in the education building of the church. Dang became their pastor last January. The Vietnamese children (40 or 50) go to the English-language Sunday School. Then they may elect to go either to English-language Children's Church or to the Vietnamese-language service.

In the beginning, David Lee, pastor, Marty Perkins, and Norris Faggard were prime movers of this Vietnamese mission. "First, Moss Point, has always been a mission-minded church" said Lee, "and this project is missions in action."

Norris Faggard added, "This Vietnamese congregation has been like a shot in the arm to the rest of the church." Faggard first began picking up five or six Vietnamese kids in a church van, from low rent housing projects. The number who wanted to come grew so much that he had to add another van, and the vans now usually get as many as 25 to 30 children each week.

"One unexpected blessing," said Faggard, "was that a Vietnamese child would often say, 'Can I bring a

friend?' The friend would sometimes be Anglo. Since the Vietnamese children liked to ride together, one van now brings Anglos and one brings Vietnamese, from a year old through junior high age."

Another unexpected by-product of the bus ministry was that some elderly women, who had no cars, asked to ride in the vans, too. Faggard said he foresees additional transportation being provided for them in future.

Among the Vietnamese preschoolers, some speak little English; some speak excellent English. Usually they talk to each other in Vietnamese, said Peggy Davis, of the Preschool Department in Sunday School. For older children who are now speaking mostly English, Pastor Dang has offered to teach a class in Vietnamese, so that they will not lose the language skills of their parents' homeland.

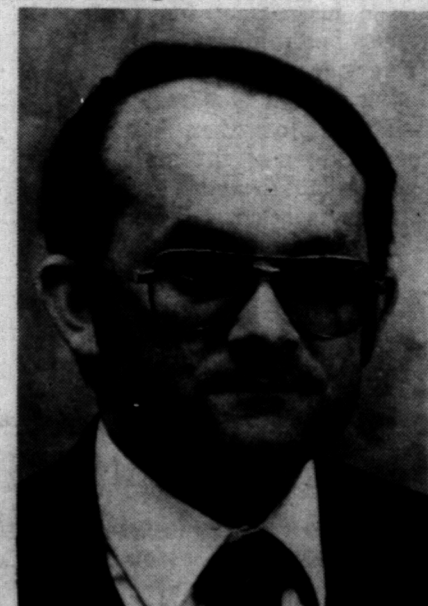
Usually 10 to 15 adults are present for the Vietnamese worship service. However, this sometimes swells to 25 or more, as it did on September 21. These came from Gautier, Ocean Springs, and Mobile, as well as Moss Point and Pascagoula. A different group may be present from Sunday to Sunday. More women than men were present that day. Perhaps it was, as David Lee pointed out. "Many of the Vietnamese men fish for a living and at this season are busy." A few teens and children were there, too.

As the pianist did not arrive, a young man, Tan Duy Nguyen, played the guitar while the congregation sang "Have Thine Own Way" and "Leaning on the Everlasting Arms." The pastor led the singing. Sometimes Tan Duy Nguyen leads the singing.

Nguyen, who works at a paper mill, teaches the Sunday School lesson weekly for the adults. He said, "I try to help the pastor wherever I can."

The pastor's message on Luke 5:17-26 was in the musical Vietnamese language, as also were the hymns and Scriptures reading and prayers. (That Scripture tells of the sick man whose friends let him down through the rooftop. Jesus healed his palsy and told him to get up and take up his bed, so that those who saw might "know that the Son of man hath power upon earth to forgive sins.")

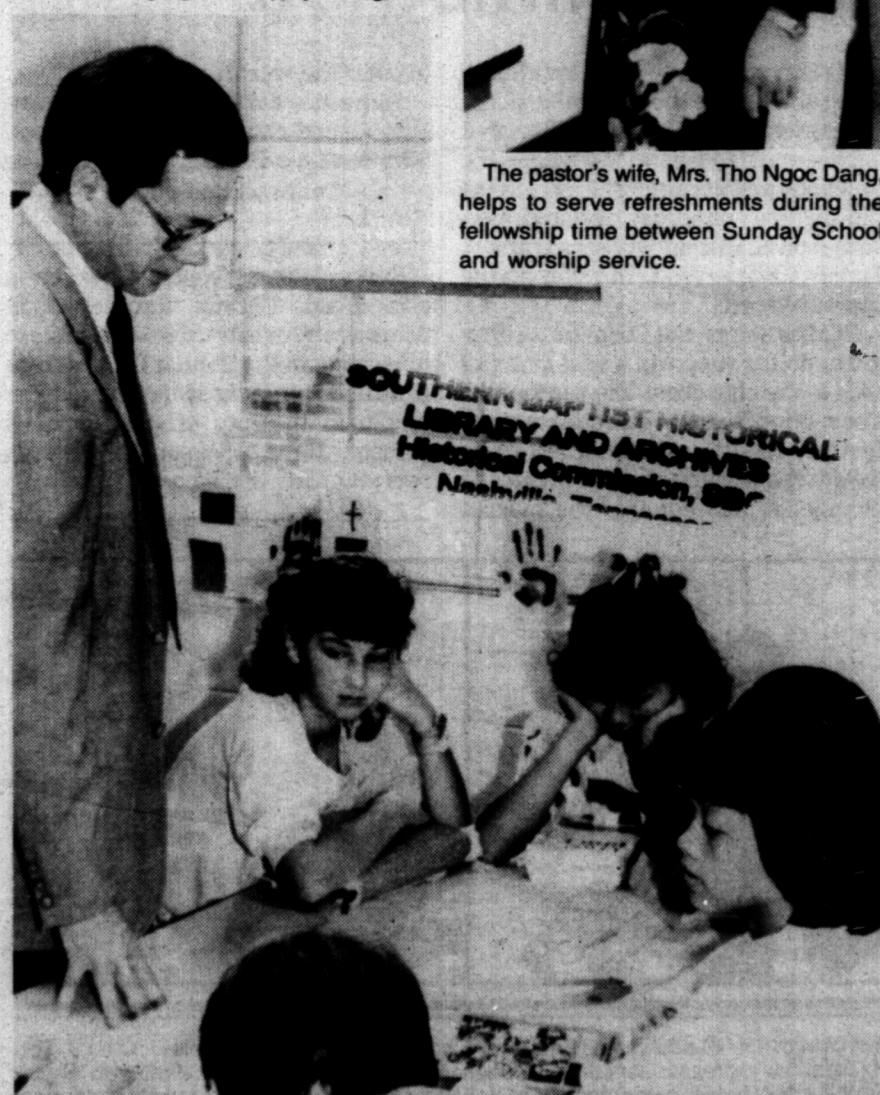
It was evident that the Holy Spirit had prepared hearts to receive that message because, at the invitation to accept Christ as Savior, at least half the congregation walked to the front and formed a semi-circle about the pastor, Dang.



David Lee is pastor, First, Moss Point.



Tan Duy Nguyen teaches the Sunday School lesson for adults. He sometimes leads the singing and/or plays the guitar.



The pastor's wife, Mrs. Tho Ngoc Dang, helps to serve refreshments during the fellowship time between Sunday School and worship service.

In fifth and sixth grade Sunday School class of First, Moss Point, sometimes three or four Vietnamese attend. Sometimes only two Vietnamese come, as here. Left to right are Alan Renfro, teacher, Wendy Hardin, Kien Hardin, Will Waller, Noc Le, Jeremy Lee, and Josh Hardin. The other teacher, Rene Renfro, is not pictured.

Editorials . . . by Don McGregor

Convictions or compromise

The state paper editors who attended the fall meeting of the Southern Baptist Convention Executive Committee last month spent a couple of hours with SBC President Adrian Rogers during the time in Nashville.

We were impressed with the president's honesty and openness. And he seemed to feel more at home this time than he did during his one-year presidency in 1979-80. He, himself, says that he has learned a great deal since those earlier years; and he feels that he can do a better job.

There were some areas where there could continue to be problems; but overall, the session was a positive experience.

Let's look at potential disagreements first. He said that he "would never compromise convictions on the altar of cooperation." That's fine. No one would expect him to do so. Yet, everyone else feels the same way. And there are enough shades of differences in convictions that this could continue to cause a rift in convention fellowship. What is the answer? We all wish there was one.

Then Rogers came back with a statement that is eternally true. He said we will "never solve the problems

in the Southern Baptist Convention unless we do solve them in love."

Surely a spirit of love and trust is going to be necessary for healing. It moves in all directions. And somehow the trust concept will have to be placed right up there with love. So, we all say, that is all very true; and when everybody begins to love us we will have this thing licked.

But that is not the key. We all have to join in the loving and the trusting if it's going to work.

Rogers contended that he does not intend to make any appointments that are overtly political. That is important because the presidential appointments of members of the committee on committees have been the crux of the entire issue. The one thing that the editors agreed on after the visit with Rogers was that he appeared to be open and honest and to be a man of his word.

Relating to appointments, attention is called to the recent Home Mission Board experience. There the fundamental group is in control of the elected trustees. The former chairman, however, had appointed a completely moderate committee to search for a nominee for president of the

board. The fundamentalists asked for and received the resignations of six of the seven committee members. The new chairman, a fundamentalist, appointed a new committee; and it was balanced. Such actions as that can begin to build trust.

During the Executive Committee meeting the fundamentalists called for a committee to be appointed to assess the effectiveness of Southern Baptist participation in the nine-denominational Baptist Joint Committee on Public Affairs. Though there were some procedural problems with the action, when the committee was appointed by Chairman David Maddox, who shows evidence of being unaligned, it was balanced. He called for help from both sides in making the appointments.

But to move on with the Rogers visit. He said he plans to appoint the best Baptists theologically and spiritually. He added, "If we can have reconciliation without compromise, that's fine."

Rogers said that for help in appointments he will counsel with state executive directors, state paper editors, Paul Pressler, Paige Patterson (these two being leaders of the fundamental

faction), and "anybody who wants to talk."

"One of my goals," he said, "is to reach out and embrace the broad middle group of Southern Baptists." Whether or not there is any conflict between this statement and his earlier statement that 90 percent of Southern Baptists agree with him already is speculative.

At any rate, he said he doesn't like to be called a fundamentalist. He would rather be known as a moderate-conservative. That is not to say that he feels that he is in the camp with those who are being called moderate-conservative. But, he says, "I'm moderate, and I'm conservative." That throws a new wrinkle into things, for it had pretty well been agreed upon by all who have to deal with this issue that one side would be called fundamental-conservative and the other moderate-conservative. We had decided at the Baptist Record, that since conservative was in the title for both, it could be left off. And as far as the Baptist Record is concerned, there are so few who are not conservative that we would prefer not to call anybody anything but Baptist. Somehow, however, in discussing this issue, the factions must be identified.

Rogers said that very likely the state papers had received a "bum rap" in being labeled an anti-fundamentalist. The papers had been charged with not giving as much space to the fundamental group as they do to the moderate element. He was told, however, that the faction designation has nothing to do with whether or not an item gets in the papers and that if

the charge is true it is because the papers do not hear as much from the fundamentalists as they do the moderate.

He declared that he is "not wed" to Paul Pressler, Paige Patterson, or the Southern Baptist Advocate (an independent journal expressing fundamentalist views). He said the issue is what is scripture? "What is the nature of holy scripture?" is where the logjam is, he said.

"I've been told," he said, "that the seminaries are at the heart of the problem. If so, what are we to do? If the seminaries were to say honestly that we want to represent the rank and file of Southern Baptists, it would do wonders."

Rogers very well could be the best person possible for the SBC presidency at this particular time. There is no question but that he is a leader among the fundamental group. And he has the ability to swing the moderate group over to his support if he could build trust in himself among them.

To do that he will have to exhibit trustworthiness, and surely he will.

The editors felt that he could be counted on.

Readers will note on other pages of this issue of the Baptist Record that the seminary presidents have issued a statement. It is a good statement and may well become historic in its perspective. The Peace Committee Prayer Retreat at Glorieta evidently was a productive meeting and may have been a turning point in Southern Baptist life — Editor.

Guest opinion . . .

The Cooperative Program and Convention Board ministries

By John Alexander

The Mississippi Baptist Convention Board was established by the Mississippi Baptist Convention as its legal agent to hold and manage property, to plan and promote programs, and provide a staff of trained persons to assist the churches.

Every church in Mississippi profits in many ways from the variety of programs and services offered by the Convention Board staff. As needs arose across the years, action was taken to meet those needs. The primary reason for the existence of the Convention Board and its staff is to assist the churches. The churches are of paramount importance in Baptist life because the church is God's chosen instrument for world-wide witness and ministry.

Every area of the work of the Convention Board was established to assist and strengthen the churches. The services of the staff of each department is available to any church in the convention. The personnel of the departments work through associations but are also available to help meet needs in local churches. If a church has a need, be it training, teaching, or planning, the Convention Board is organized, staffed, and

budgeted to meet the need. The only reason any church continues with unmet need is because assistance has not been requested. Many churches cannot afford ministers of education, music, and youth; but trained and experienced staff people in all these areas are available to churches without regard to size or resources.

Any church that wants a good program of education, training, evangelism, stewardship, or mission education can utilize Convention Board staff in setting up these programs and ministries in the church. All services are available without cost to the church.

Camps and assemblies, church administration, church architecture, Sunday School, Church Training, Brotherhood, WMU, Church Music, and Cooperative Program promotion are areas that relate to ongoing church programming.

The Baptist Record, associational missions, Church-Minister Relations and Annuity, along with other specialized ministries, are areas that relate to church staff needs.

Work with college students through the Baptist Student Union, operation and maintenance of the Baptist

Building, the sessions of the convention, the Annual, and Board and committee meetings are covered in Board operations. The business office and the office of the executive secretary-treasurer are provided for.

While some phases of the work of the Convention Board may seem a bit mundane, all are essential to the proper functioning of the various areas of work. Maintenance is never as fascinating as new ventures, projects, or programs. In the local church, the work of the treasurer and financial secretary may not be as glamorous as revival meetings; but their work is a

part of an effectively operated church program. To see the real value of the ministries of the Convention Board, it is necessary to look at the whole, the functions and accomplishments in the big picture: churches assisted, persons won to Christ, workers trained, budgets subscribed, mission giving increased, etc.

In Mississippi, the Cooperative Program dollar supports a vast array of aids to the churches. The work of the Convention Board is essential to an effective, healthy, growing effort to follow the mandate of the Master to evangelize and educate the masses

around the world.

Someone asks, "Since we have established churches in Mississippi, why don't we disband the work of the" (Continued on page 11)

Kerry Jackson, a young deacon in Alta Woods Church, Jackson, is a commercial artist whose cartoons are appearing in the Baptist Record from time to time. Jackson has his own art studio in the city of Jackson. His mother, Reba Jackson, is records secretary at Alta Woods Church.



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